THE

BRITISH CRITIC,

For DECEMBER, 1803.

Κλύοντες θεοὶ δικαίας λιτάς
Ἡμετέρας, τελεῖθ' ὡς ἡ πόλις εὐτυχεῖ. ÆSCHYLUS.

May gracious heaven attend the patriot prayer,
And make the ſafety of our land its care.

ART. I. *Obſervations on the Theory and Practice of Landſcape Gardening, including ſome Remarks on Grecian and Gothic Architecture; collected from various Manuſcripts, in the Poſſeſſion of the different Noblemen and Gentlemen for whoſe Uſe they were originally written. The Whole tending to eſtabliſh fixed Principles in the reſpective Arts. By H. Repton, Eſq.* 4to. 4l. 4s. Taylor. 1803.

IN our ſeventh volume, p. 64, we ſpoke in high terms of commendation of the firſt publication by Mr. Repton, on the ſubject of landſcape gardening; and we expreſſed a wiſh, to ſee other ſpecimens of his ability, the reſult of his progreſſive experience. The title of this ſecond part varies a little from the firſt; but the object of both is the ſame, with the additional recommendation which this carries with it, of many new, ingenious, and intereſting remarks on Grecian and Gothic architecture.

There is one thing in which every reader will agree, that the praiſe of great ingenuity cannot poſſibly be withheld from the individual who has chalked out a new line for himſelf, in

which, after different gradations of merit, he becomes finally ſo pre-eminent, that his taſte is conſulted, and his abilities employed, to adorn and improve the moſt magnificent manſions, and the moſt beautiful domains of his native country.

There is alſo another aſſertion, which may be made with as little heſitation, that whatever Mr. Repton obſerves, whatever axioms he lays down, on the ſubject of gardening excluſively, proves, in the higheſt degree, a peculiar ſagacity, a refined taſte, and all the curious felicity of his art. It is poſſible, that what may be termed the ſcientific part of his volume, the remarks on Grecian and Gothic architecture, will, among ſcientific readers, occaſion diſpute and controverſy. But even here he evidently demonſtrates much acuteneſs, much attention employed in combining utility with beauty, much that is worthy of ſerious inveſtigation, conſiderable powers of judgment, as well as great fertility of invention.

This volume commences with a very modeſt Advertiſement, in which the author confeſſes, that ſo difficult is the application of any rules of art to the works of nature, that he cannot prevail on himſelf to give his book any higher title than "Obſervations tending to eſtabliſh fixed Principles in his Art." The reader ſhould therefore, before we proceed further, be appriſed, that he is by no means to expect a regular and ſyſtematic arrangement of matter; but rather a collection of miſcellaneous obſervations, which, though not hanging together in one continued chain, both ſeparately and as a whole, tend to illuſtrate the profeſſed ſubjects of landſcape gardening, blended with architecture. After ſome obſervations on Taſte, in which we every where agree with the author, except when he talks of the "humility of experience," a paradoxical and rather affected expreſſion, he propoſes certain prejudices to be avoided, but which too much prevail in modern gardening and architecture. Theſe are as follows.

"OBJECTION, No. 1.

"There is no error more prevalent in modern gardening, or more frequently carried to exceſs, than taking away hedges, to unite many ſmall fields into one extenſive and naked lawn, before plantations are made to give it the appearance of a park; and where ground is ſubdivided by ſunk fences, imaginary freedom is dearly purchaſed at the expence of actual confinement.

"No. 2. The baldneſs and nakedneſs round a houſe is part of the ſame miſtaken ſyſtem of concealing fences to gain extent. A palace, or even an elegant villa, in a graſs field, appears to me incongruous; yet I have ſeldom had ſufficient influence to correct this common error.

"No. 3. An approach which does not evidently lead to the houſe, or which does not take the ſhorteſt courſe, cannot be right.

"No.

" No. 4. A poor man's cottage, divided into what is called *a pair of lodges*, is a miſtaken expedient to mark importance in the entrance to a park.

" No. 5. The entrance-gate ſhould not be viſible from the manſion, unleſs it opens into a court-yard.

" No. 6. The plantation ſurrounding a place, called a belt, I have never adviſed, nor have I ever willingly marked a drive or walk completely round the verge of a park, except in ſmall villas, where a dry path round a perſon's own field is always more intereſting to him than any other walk.

" No. 7. Small plantations of trees, ſurrounded by a fence, are the beſt expedients to form groupes; becauſe trees planted ſingly ſeldom grow well: neglect of thinning and of removing the fence has produced that ugly deformity called a *clump*.

" No. 8. Water on an eminence, or on the ſide of a hill, is among the moſt common errors of Mr. Brown's followers: in numerous inſtances I have been allowed to remove ſuch pieces of water from the hills to the valleys; but in many, my advice has not prevailed.

" No. 9. Deception may be allowable in imitating the works of nature: thus, artificial rivers, lakes, and rock-ſcenery can only be great by deception, and the mind acquieſces in the fraud after it is detected; but in works of art, every trick ought to be avoided. Sham churches, ſham ruins, ſham bridges, and every thing which appears what it is not, diſguſts when the trick is diſcovered.

" No. 10. In buildings of every kind, the *character* ſhould be ſtrictly obſerved. No incongruous mixture can be juſtified. To add Grecian to Gothic, or Gothic to Grecian, is equally abſurd; and a ſharp-pointed arch to a garden gate, or a dairy window, however frequently it occurs, is not leſs offenſive than Grecian architecture, in which the ſtandard rules of relative proportion are neglected or violated. The perfection of landſcape gardening conſiſts in the fulleſt attention to theſe principles, *utility*, *proportion*, and *unity*, or harmony of parts to the whole." Preface, p. 13.

Some of theſe poſitions may be diſputed, and are perhaps only matters of fancy; ſuch, for example, as the fourth objection, about the pair of lodges; and, with reſpect to the eighth, about water, the author, in another part of his work, ſeems rather at variance with himſelf; but generally they may be conſidered as axioms not to be receded from without a violation of all good ſenſe and good taſte. The firſt error, of taking away hedges to unite many fields into an extenſive lawn, is as prepoſterous as it is frequent. We have lately ſeen it put in practice, by a modern improver, with real vexation. Hedges which, for twenty years or more, have grown with our growth, by one mercileſs hand, in one inauſpicious day, being thrown to the ground, have unfolded only a barren, diſmal, and naked waſte. Fye on ſuch improvers!

The work is divided into Chapters; of which we ſhall, as conciſely as we can, give the heads. The firſt introduces general principles; various examples of comparative proportion; the uſe of perſpective, illuſtrated by a happy improvement which took place, under Mr. Repton's direction, at Briſtol fort. Examples are afterwards given of removing earth; with ſome ingenious remarks, confirmed by a plate, of the great hill at Wentworth-Houſe, in Yorkſhire, the ſeat of the late Lord Rockingham.

The ſecond Chapter treats on Viſion; and contains ſome ingenious explanations, and remarks on reflections from the ſurface of water; with the different effects of light on different objects, of which a beautiful example is given, in two views of the Thames, from Purley.

The third Chapter is very curious and entertaining, and profeſſedly treats on the ſubject of Water. Two plates illuſtrate this Chapter; and at the end is ſubjoined a beautiful vignette, of a bridge at Harewood.

The fourth Chapter diſcuſſes the important ſubject of Planting, which is thus introduced.

"The following obſervations on planting are not intended to purſue the minute detail, ſo copiouſly and ſcientifically deſcribed in Evelyn's Sylva; and ſo frequently quoted, or rather repeated, from him in modern publications; I ſhall merely conſider it as a relative ſubject; and, being one of the chief ornaments in landſcape gardening, when ſkilfully appropriated, I ſhall divide it into two diſtinct heads; the firſt including thoſe ſingle trees or groups, which may be planted of a larger ſize to produce *preſent effect*; the ſecond comprehending thoſe maſſes of plantation deſtined to become woods or groves for *future generations*.

"Since few of the practical followers of Mr. Brown poſſeſſed that force of genius which rendered him, according to Maſon,

——— "the living reader of thy powers,
Great Nature," ———

it is no wonder that they ſhould have occaſionally copied the means he uſed, without conſidering the effect which he intended to produce. Thus Brown has been treated with ridicule by the contemptuous obſervation, that all his improvements conſiſted in *belting*, *clumping*, and *dotting*: but I conceive the two latter ought rather to be conſidered as *cauſe* and *effect*, than as two diſtinct ideas of improvement; for the diſagreeable and artificial appearance of young trees, when protected by what is called a cradle fence, together with the difficulty of making them grow thus expoſed to the wind, induced Mr. Brown to form ſmall clumps fenced round, containing a number of trees calculated to ſhelter each other, and to promote the growth of thoſe few which might be ultimately deſtined to remain and form a group.

"This I apprehend was the origin and intention of thoſe clumps, and that they never were deſigned as ornaments in themſelves, but as the

moſt efficacious and leaſt diſguſting manner of producing ſingle trees and groups to vary the ſurface of a lawn, and break its uniformity by light and ſhadow.

" In ſome ſituations where great maſſes of wood, and a large expanſe of open lawn prevail, the contraſt is too violent, and the mind becomes diſſatisfied by the want of unity; we are never well pleaſed with a compoſition in natural landſcapes, unleſs the wood and the lawn are ſo blended, that the eye cannot trace the preciſe limits of either; yet it is neceſſary that each ſhould preſerve its original character in bread maſſes of light and ſhadow; for although a large wood may be occaſionally relieved by clearing ſmall openings to break the heavineſs of maſs, or vary the formality of its outline, yet the general character of ſhade muſt not be deſtroyed.

" In like manner, the too great expanſe of light on a lawn muſt be broken and diverſified by occaſional ſhadow; but if too many trees be introduced for this purpoſe, the effect becomes frittered, and the eye is offended by a deficiency of compoſition, or, as the painter would expreſs it, of a *due breadth of light and ſhade.* Now it is obvious, that in newly formed places, ſuch a redundance of trees will generally remain from former hedge-rows, that there can ſeldom be occaſion to increaſe the number of ſingle trees, though it will often be adviſeable to combine them into proper groups.

" It is a miſtaken idea ſcarcely worthy of notice, that the beauty of a group of trees conſiſts in odd numbers, ſuch as five, ſeven, or nine; a conceit which I have known to be ſeriouſly aſſerted. I ſhould rather pronounce, that no group of trees can be natural, in which the plants are ſtudiouſly placed at equal diſtances, however irregular in their forms. Thoſe pleaſing combinations of trees which we admire in foreſt ſcenery, will often be found to conſiſt of forked trees, or at leaſt of trees placed ſo near each other that the branches intermix, and by a natural effort of a vegetation, the ſtems of the trees themſelves are forced from that perpendicular direction, which is always obſervable in trees planted at regular diſtances from each other. No groups will therefore appear natural, unleſs two or more trees are planted very near each other, whilſt the perfection of a group conſiſts in the combination of trees of different age, ſize, and character." P. 45.

The examples of the author's principles, given in this Chapter, are taken from Milton Abbey and Coombe Lodge, the ſeats of Lord Fitzwilliam and Mr. Gardener.

The fifth Chapter introduces the ſubject of Woods. With this alſo we are highly pleaſed, and particularly with the following remark, to the truth of which we can bear melancholy teſtimony.

" It is not uncommon to conduct a drive either round a park, or into the adjoining woods, without any other conſideration than its length; and I have frequently been carried through a belt of plantations ſurrounding a place, without one remarkable object to call the attention from the trees, which are every where mixed in the ſame unvaried manner."

Examples

Examples of the principles which the author wiſhes here to eſtabliſh, are given from Shardeloes, the ſeat of Mr. Drake, Heathfield Park, belonging to Lord Heathfield, and Caſſiobury, the reſidence of Lord Eſſex. With the concluſion of this Chapter, we ſhall cloſe for this month our account of this elegant and entertaining work.

" In the woodland counties, ſuch as Hertfordſhire, Hereſordſhire, Hampſhire, &c. it often happens, that the moſt beautiful places may rather be formed by *falling* than by *planting trees;* but the effect will be very different, whether the axe be committed to the hand of genius, or the power of avarice. The land ſteward, or the timber merchant, would mark thoſe trees which have acquired their full growth, and are fit for immediate uſe, or ſeparate thoſe which he deems to ſtand too near together; but the man of ſcience and of taſte will ſearch with ſcrutinizing care for groups and combinations, ſuch as his memory recalls in the pictures of the beſt maſters: theſe groups he will ſtudiouſly leave in ſuch places as will beſt diſplay their varied or combined forms; he will alſo diſcover beauties in a tree, which the others would condemn for its decay; he will rejoice when he finds two trees, whoſe ſtems have long grown ſo near each other, that their branches are become interwoven; he will examine the outline, formed by the combined foliage of many trees thus collected in groups, and removing others near them, he will give ample ſpace for their picturesque effect: ſometimes he will diſcover an aged thorn or maple at the foot of a venerable oak, theſe he will reſpect, not only for their antiquity, being perhaps coeval with the father of the foreſt, but knowing that the importance of the oak is comparatively increaſed by the neighbouring ſituation of theſe ſubordinate objects: this will ſometimes happen when young trees grow near old ones, as when a light airy aſh appears to riſe from the ſame root with an oak or an elm. Theſe are all circumſtances dependent on the ſportive accidents of nature; but even where art has interfered, where the long and formal line of a majeſtic avenue ſhall be ſubmitted to his deciſion, the man of taſte will pauſe, and not always break their venerable ranks, for his hand is not guided by the levelling principles, or ſudden innovations of modern faſhion; he will reverence the glory of former ages, while he cheriſhes and admires the ornament of the preſent; nor will he neglect to foſter and protect the tender ſapling which promiſes with improving beauty to ſpread a grateful ſhade for future " tenants of the ſoil."

" To give, however, ſuch general rules for thinning woods, as might be underſtood by thoſe who have never attentively and ſcientifically conſidered the ſubject, would be like attempting to direct a man who had never uſed a pencil, to imitate the groups of a Claude or a Pouſſin.

" On this head I have frequently found my inſtructions oppoſed, and my reaſons unintelligible to thoſe who look at a wood as an object of gain; and for this reaſon I am not ſorry to have diſcovered ſome arguments in favour of my ſyſtem, of more weight, perhaps, than thoſe

thoſe which relate to mere taſte and beauty: theſe I ſhall beg leave to mention, not as the foundation on which my opinion is built, but as collateral props to ſatisfy thoſe who require ſuch ſupport.

"1ſt. When two or more trees have long grown very near each other, the branches form themſelves into one maſs, or head; and if any part be removed, the remaining trees will be more expoſed to the power of the wind, by being heavier on one ſide, having loſt their balance. 2d. If trees have long grown very near together, it will be impoſſible to take up the roots of one without injuring thoſe of another. And, laſtly, although trees at equal diſtances may grow more erect, and furniſh planks for the uſe of the navy, yet not leſs valuable to the ſhip-builder are thoſe naturally crooked branches, or knees, which ſupport the decks, or form the ribs, and which are always moſt likely to be produced from the outſide trees of woods, or the fantaſtic forms which ariſe from two or more trees having grown very near each other in the ſame wood, or in hedge-rows.

"It is therefore not inconſiſtent with the conſideration of profit, as well as picturesque effect, to plant or to leave trees very near each other, and not to thin them in the uſual manner without caution.

"In ſome places belonging to ancient noble families, it is not uncommon to ſee woods of vaſt extent interſected by viſtas and glades in many directions; this is particularly the caſe at *Burley* and at *Caſhiobury*. It is the property of a ſtraight glade or viſta to lead the eye to the extremity of a wood, without attracting the attention to its depth.

"I have occaſionally been required to ſell great quantities of timber, from other motives than merely to improve the landſcape; and in ſome inſtances, this work of neceſſity has produced the moſt fortunate improvement. I do not heſitate to ſay, that ſome woods might be increaſed five-fold in apparent quantity, by taking away a prodigious number of trees, which are really loſt to view; but unleſs ſuch neceſſity exiſted, there is more difficulty and temerity in ſuggeſting improvement by cutting down, however profitable, and however ſuddenly the effect is produced, than by planting, though the latter be tedious and expenſive.

"I have ſeldom found great oppoſition to my hints for planting, but to cutting down trees innumerable obſtacles preſent themſelves; as if unmindful of their value, and heedleſs of their ſlow growth, I ſhould adviſe a *military abatis*, or one general ſweep, denuding the face of a whole country. What I ſhould adviſe both at *Burley* and at *Caſhiobury*, would be to open ſome large areas within the woods, to produce a ſpacious internal lawn of intricate ſhape and irregular ſurface, preſerving a ſufficient number of detached trees or groups, to continue the general effect of one great maſs of wood." P. 75.

We ſhall reſerve to the concluſion of our remarks, the few objections which have occurred to us, upon which we doubt not the author will deliberate with complacency and candour. It may be ſufficient to ſay in this place, that a more

elegant

elegant volume has ſeldom been produced from the Britiſh preſs, whether we conſider its engraved ornaments, or the execution of its typography.

(To be concluded in our next.)

ART. II. *A new Anatomical Nomenclature, relating to the Terms which are expreſſive of Poſition and Aſpect in the Animal Syſtem. By John Barclay, M. D. Lecturer on Anatomy, and Honorary Member of the Royal Phyſical Society, Edinburgh.* 8vo. 5s. Roſs and Blackwood, Edinburgh; Longman and Rees. 1803.

WHEN we reflect on the irritable diſpoſition diſplayed by modern writers on anatomy and phyſiology, and the extreme deſire which too many of them have to detract from each others merits, we cannot but admire the courage which prompted Dr. Barclay to offer to the ſcientific public in general, and to his own countrymen in particular, ſuch a work as that which now claims our attention. In vain has he told us, in vain has he *proved*, that the preſent Anatomical Nomenclature is not merely defective, but calculated frequently to miſlead the ſtudent! In vain has he ſhown himſelf to be as perfectly acquainted with the general principles of language, as with his favourite ſcience of anatomy, and therefore well qualified for the taſk which he has undertaken! The queſtion will ſtill be put, Why did he undertake that taſk? Why did not a private lecturer leave it to the MONROS and BELLS of Edinburgh, or to the celebrated anatomiſts of London or Paris?

The author ſeems to have been fully aware of the difficulties and prejudices with which he had to contend; and thus modeſtly attempts to remove them.

"I am ſenſible, and will readily acknowledge, that no changes in our preſent nomenclature ought to be made without weighty and important reaſons; and that theſe changes ſhould never be extended beyond what are its errors and defects. It were to be wiſhed that even the moſt weighty and important reaſons had influence ſufficient to remove theſe: for as Degerando obſerves*, "whatever the merits of a

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* "Des Signes et de l'Art de Penſer, conſiderès dans leur Rapports mutuels."

language

language may be, if it once has received the ſanction of time and the ſuffrages of mankind, the philoſopher will find it no eaſy matter to change or improve it." He may, if he chooſe, demonſtrate its faults and its imperfections; but if he preſume to offer to the world the model of another, though more regular and ſyſtematic, there is no quarter from which he has not to expect oppoſition. He will have, in this daring and hardy attempt, to combat at once the prejudices of the vulgar and pretenſions of the learned. The former will bring in a phalanx againſt him all thoſe ſtrong and ſacred regards that are due to old and eſtabliſhed cuſtoms; cuſtoms ſupported by the conduct of thouſands who have gone before him, and the tacit approbation of illuſtrious names who are univerſally held in eſteem and high veneration. The leaſt reflection is ſufficient to convince us, that their recollections and their ideas muſt reſt upon names; and although erroneouſly, they will almoſt unavoidably, draw the concluſion, that it is impoſſible to change the one without likewiſe changing the other, and throwing the whole into diſorder.

"The learned, on the contrary, will diſlike a reform that may appear to confer on its author a ſort of dominion over the ſcience. They will grant, perhaps, that the language propoſed is preferable to that already in uſe; but before they adopt it, they will require a demonſtrative proof that it is likewiſe the beſt poſſible." P. 40.

"Nor are theſe the only ſources of difficulty which a new nomenclature has to overcome, or of diſappointments which it has to look for. Be they learned or unlearned, the indifferent will treat it with coldneſs and neglect; the indeciſive will doubt and heſitate, and withhold their opinion till its fate be determined: and although it ſhould anſwer the purpoſes intended, the invidious will naturally feel hurt at ſeeing others attaining their object at a leſs expence than they did themſelves; for in their eſtimation, ſcience, like a diamond, ſhould derive its value from its rarity, its price, and the difficulty of procuring it; add to this, that the timid and deſponding will, without the trouble of making the diſtinction, expreſs a diſtruſt in all innovations, and the indolent ſee nothing in ſuch an improvement but the grievous trouble of learning new terms; while the man of words will be indignant at the thoughts of a language whoſe clearneſs and preciſion may check the flow of his looſe declamations, or be the means of detecting his ignorance."

"From ſuch a concourſe of diſpoſitions, intereſts, and habits, all combining to oppoſe the introduction of a new nomenclature, Degerando thinks that its own merit will have little influence in recommending it to notice and attention; and therefore imagines that nothing almoſt but the magical power of a celebrated name, a name inſpiring confidence and awe, and whoſe very ſound can ſilence the paſſions, gain prejudices over to its ſide, and lead the judgment as it were in chains, will ever be ſufficient to ſecure to it any thing like a general reception among thoſe of the profeſſion. But though I muſt confeſs my high reſpect for ſuch an authority, I am far, however, from being of opinion, that men are ſo much the dupes of envy, prejudice, and meanneſs, as this author ſeems to inſinuate.—I know well the numerous difficulties which

which the great diſcovery of the circulation had to encounter; and what oppoſition was for ſome time made to the doctrine of abſorbents. But the difference between theſe important diſcoveries and a new nomenclature is immenſe. Theſe diſcoveries were not foreſeen; the want of them was not felt nor complained of; men were ſatisfied with what they knew of the courſe of the blood; and abſorption by the veins was an opinion which they conſidered as almoſt capable of demonſtration.—A new nomenclature is not to be claſſed with theſe important and brilliant diſcoveries. In compariſon with them it ranks low in the regiſters of Fame. As a work of mere patience and induſtry, it aſpires to no luſtre or eclat, it promiſes no immortality to its author, nor ſecures to his name any enviable marks of diſtinction; it is nothing more than what anatomiſts have long wiſhed for, a deſideratum which they have often attempted to ſupply by partial amendments; and if a whole or complete ſyſtem be ſtill wanting, it is probably becauſe no anatomiſt of rank or eminence would ſubmit to a taſk where the drudgery was ſo great and the proſpect of reputation ſo ſmall.—This nomenclature is not to be compared with that of Lavoiſier; it eſtabliſhes no æra in ſcience, it announces no great revolution, nor is formed with a view to perpetuate any illuſtrious diſcoveries." P. 43.

"Small even as the credit may be which is attached to a work of mere labour and induſtry, the claims of a new anatomical nomenclature cannot be great, even in this view. It cannot pretend to inſtruct the learned, or to give them new ideas of the animal ſtructure; its influence extends to what muſt appear only a ſpeck in the map of ſcience; and yet even there, if it ſhould facilitate the progreſs of ſtudy, and remove only a part of the rubbiſh that obſtructs the journey, the author will conſider his object as attained." P. 45.

After this introductory apology for his undertaking, Dr. Barclay enters upon the undertaking itſelf. To pave the way for the objections, which he has to urge againſt the Anatomical Nomenclature in preſent uſe, he conſiders, in two preliminary Chapters, the nature of language in general; and the changes, to which it is neceſſarily liable. Here the philologiſt will be gratified by much ingenious diſquiſition, which ſhows its author to be at once a ſcholar and a philoſopher. Truth, however, compels us to ſay, that though on the whole, we have felt this gratification in a high degree, ſome of the reaſonings employed to prove that language was originally a human invention, ſeems to us far from concluſive.

"Thoſe who are fond," ſays the author, "of traditionary ſtories, who ranſack the fabulous records of antiquity to find out the inventors of love, of food, and of clothing, and who have diſcovered that beaſts and birds were among the contrivers of our arts and manufactures, will not be pleaſed to find that writing ſhould thus have a kind of natural origin. Even ſpeech itſelf, though the Author of Nature has generouſly beſtowed organs for the purpoſe, given us a ſtrong inclination to uſe them, and an ear to liſten to the ſounds which they utter, would never, in their opinion, have exiſted unleſs for ſome particular revela-

tion;

tion; for it does not follow in their way of reaſoning, that although a man may chance to have gotten a brain and a ſtomach, hands and feet, and a number of ſenſes, he therefore ſhould know, without being told, what are their natural and appropriate functions." P. 60.

With all poſſible reſpect for this ingenious writer, we muſt beg leave to inform him, that he is here forming "ſimiles unlike." *Love* and *food*, if by love he mean the mutual deſire of the ſexes, cannot without abſurdity be drawn into compariſon with *language*, as objects of *invention;* for love ſprings ſpontaneouſly from the breaſt of every man and woman, and is always directed to its proper object. In a ſtate of primitive ſimplicity, men love only women, and women only men; and no other kind of love can ſatisfy the demands of nature. But is this the caſe with reſpect to articulate ſounds, as the vehicles of human thought? Will Dr. Barclay ſay, or can he for a moment ſuppoſe, that there is any natural relation between the primitive words of any language whatever, and the ideas which thoſe words repreſent? Some ſuch abſurd opinion as this, muſt indeed have been entertained by that Egyptian monarch, who, in order to learn what was the original language, cauſed two children to be educated apart from ſociety, with ſtrict injunctions to their keeper, that they ſhould never hear a human voice. According to Herodotus, from whom we have the ſtory, they both pronounced, after two years, and at the ſame time, the word *beccos;* and hence the hiſtorian infers, that the Phrygian language, in which *beccos* ſignified bread, was the original and inſtinctive language of mankind! But if the inference were fairly drawn, the Phrygian language would be intelligible to every man in all ages, and ſpoken inſtinctively by every untaught child to the end of the world.

Whether men might or might not have invented a language, in the courſe of thoſe many thouſand years, during which ſome philoſophers have, oddly enough, ſuppoſed them employed on the ſubject, is a queſtion not worth the agitating, becauſe it never can be anſwered. But ſurely every conſiſtent *theiſt* muſt conſider it as extremely *improbable*, that a God of infinite goodneſs actually left the firſt race of men to extricate themſelves from the forlorn condition of *mutum et turpe pecus*, by a proceſs ſo ſlow and ſo very uncertain; whilſt he, who admits the Moſaic account of the creation, can have no doubt as to the origin of language.

The queſtion reſpecting the origin of alphabetical writing is of a very different nature, and ſuſceptible of different anſwers equally plauſible; but fortunately the object of our author's work has no relation to either of theſe queſtions. Whether language was of divine or human origin; and whether

ther alphabetical writing grew gradually out of picture-writing and the hieroglyphics of antient Egypt, or was taught by God to Moſes in the mount*, it is certain that every living language muſt be liable to change, and that no miracle was neceſſary to produce a confuſion of tongues.

" The preternatural interpoſition of Heaven to divide language into different dialects, does not appear to have ever been neceſſary; and the paſſage of Scripture where that fact ſeems to be aſſerted, I ſhould rather imagine is miſunderſtood.

" Delighted with the beauty of the plains of Shinar, mankind there, as the Scripture informs us, had projected a ſcheme of building a capital, and preventing their diſperſion. Nor had this thought originated with one; all were equally enamoured of the fancy, and bent on the deſign; every one was ſpurring another, ſaying go to, let us make bricks, let us burn them thoroughly. As the object was popular, and the zeal univerſal, all of them ſpoke of it *achadim dabrim, mia phone, eiſdem verbis*, in the ſame words; in ſhort, at the time the whole earth, or the men that were in it, had but *ſapé achat, cheilos en, unum os*, or but one voice concerning the matter. And yet as nothing was then ſo oppoſite to Heaven's intention as their living together; as luxury on the one hand, and oppreſſion on the other; as ſedentary labour and debauched lives would all have been the conſequence of an opulent city; and as all theſe events, had they taken place, with their firm reſolution not to be diſperſed, would have been dangerous in a high degree to a rapid population—the Almighty, in his wiſdom, ſaw it expedient to reprobate their conduct, and fruſtrate their intentions. With this view he deſcended from heaven—he threw confuſion into all their counſels; in ſcriptural phraſe, he confounded their language; or, uſing its metaphor, to ſow diſſenſion, *paleg leſanim*, he divided their tongues." P. 84.

The author, after pointing out the tendency of all living languages to ſeparate into different dialects, proceeds thus:

" What can be the cauſe of thoſe changes where nothing appears to induce them from *without?* If any [one] chooſe to inveſtigate the matter, he will find it in the number, the varied ſtructure, the diverſified functions, and complex movements of the organs employed to produce and articulate the human voice."

He then demonſtrates mathematically, that where a number of moveable parts conſtitute an organ deſtined to ſome particular function, and where this function is varied and modified by every change in the relative ſituation of the moveable parts, the number of changes producible on the organ muſt equal at leaſt the number of muſcles, and all the combinations into which they can enter.

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* There is a very learned and ingenious diſſertation in ſupport of this opinion, prefixed to the ſecond volume of a collection of diſcourſes and ſermons, by John Johnſon, M. A. ſome time Vicar of Cranbrook in Kent. Theſe volumes, which are in many reſpects curious, and now very ſcarce, were publiſhed in London, 1728.

" On

"On theſe principles, which can hardly be denied, let us here try to form ſome idea of the number of changes of which the organs of voice are ſuſceptible. The muſcles proper to the five cartilages of the larynx, ſuppoſing the tranſverſe and oblique arytenoid to conſtitute but one, are ſeven pairs. Now fourteen muſcles, that can act ſeparately or in pairs, in combination with the whole, or with any two or more of the reſt, are capable of producing 16,383 different movements; not reckoning as changes the various degrees of force and velocity, nor the infinitely varied order of ſucceſſion by which they may occaſionally be brought into action. The number appears almoſt incredible; but to leſſen the ſurpriſe, it muſt be recollected that I ſpeak not here of the powers poſſeſſed by any individual, which will depend on habits and circumſtances, but of the powers of the vocal organs, conſidered in the abſtract, free from all the influence of cuſtom, equally indifferent, and equally diſpoſed to act in any order of ſucceſſion, in any combination, and with any degree of force and velocity of which their original powers were ſuſceptible.

"If the powers I have mentioned appear aſtoniſhing, and able to account for many thouſands of thoſe varieties obſerved among the voices of the human ſpecies, I have further to add, that the muſcles alluded to are only the proper muſcles of the larynx, or the muſcles reſtricted in their attachments to its five cartilages. Theſe are but a few of the muſcles of voice. In ſpeaking we uſe a great many more. Fifteen pairs of different muſcles, attached to the cartilages, or os hyoides, and acting as agents, antagoniſts, or directors, are conſtantly employed in preſerving the cartilages of the larynx ſteady, in regulating the place of their ſituation, or moving them as occaſion requires, upwards and downwards, backwards and forwards, and in every way, directly and obliquely, according to the courſe of the muſcular fibres, or in the diagonal between different forces. Theſe muſcles, independent of the former, are ſuſceptible of 1,073,741,823 different combinations; and co-operating with the ſeven pairs of the larynx, of 17,592,186,044,415, excluſive of the changes which muſt ariſe from the different degrees of force and velocity, and the infinitely varied order of ſucceſſion in which they may be brought into action." P. 70.

"But theſe are not all that co-operate with the larynx, either in forming or changing the voice. Let us ſuppoſe, however, that muſcles, acting as motors, fixors, antagoniſts, or directors, were the only ſource; and that theſe muſcles were 50 in number, although I have enumerated 63, excluſive of others which might have been named, theſe 50 muſcles are capable of entering into 1,125,899,906,842,623 combinations, and the numerous effects of theſe combinations may be infinitely diverſified by the various degrees of force and velocity, and the orders of ſucceſſion in which they are formed—is it likely, then, that amidſt this countleſs and almoſt inconceivable variety, any two individuals ſhould often, or naturally, adopt exactly the ſame combination, bring their muſcles to act in the ſame order of ſucceſſion, or employ them with the ſame force and velocity in uttering ſound or articulating words? I ſhould think not. Even that mimicry of the tone and voice, which extends only to the general outlines or prominent characters, is very rare, and would ſeldom deceive an ordinary ear, if previouſly warned or allowed time to make the

the compariſon and to diſcriminate. The muſcles of the hand are but few in number; and yet what immenſe difficulty and labour does it coſt many to counterfeit the hand-writing of another.

" It ſeems to be owing to the conſtant operation of ſuch cauſes, whoſe influence can neither be checked nor prevented, that no accident ever has occurred, no art ever been diſcovered, to preſerve the ſtability of vocal language, to calm the forebodings of literary geniuſes, and remove the apprehenſions that their laboured eloquence in a few centuries muſt require an interpreter, and the beauties of their diction paſs unnoticed without a commentator. In our own country, claſſical ſtandards have been eſtabliſhed, their excellency acknowledged, their elegance defined, a variety of expreſſion copiouſly ſupplied, dictionaries compiled, ſenſes determined, pronunciation aſcertained, but without hopes or a proſpect of ſucceſs. No nation at this day can ſpeak the language of its diſtant anceſtry: and the language of Oſſian, were it now extant, we have reaſon to believe would be as different from the modern Gaelic as the Gaelic from the Welſh, or either of the two from the parent Celtic. The languages of the Bible, Bedas, and Koran are all dead, though millions were concerned in their preſervation, and employed officially to keep them alive." P. 82.

From the neceſſarily fluctuating ſtate of every living language, Dr. Barclay proves, in his third Chapter, that the technical terms of ſcience ſhould be kept diſtinct from the languages ſpoken in thoſe countries in which the ſciences are cultivated. He then enquires, whether it would be moſt expedient to frame a technical language entirely new, or to derive that language from the languages of ancient Greece and Rome; and he is decidedly of opinion, that, in framing a nomenclature for anatomy, the latter method ought to be preferred. " It is one thing," he truly obſerves, " to form a ſyſtem of laws for an infant colony, and another to make a general reform in an ancient government." The terms of our preſent nomenclature are derived from both theſe languages; and the compound names employed in it are ſuch as muſt often appear very ridiculous to a claſſical ſcholar. It becomes therefore a queſtion, in the framing of a new nomenclature, whether the terms employed ought to be derived all from the Greek, all from the Latin, or partly from both; and the author, after ſome judicious reaſoning, anſwers the queſtion in the following words.

" I ſhould be inclined, notwithſtanding the opprobrium attached to certain connections and intermarriages among harmleſs vocables, not to reject the co-operation of the two languages in any form, where experience ſhows it to be convenient, uſeful, or neceſſary."

" From the above preliminary diſcuſſions upon languages in general and nomenclatures, we proceed now to the more immediate ſubject of the Eſſay, the NOMENCLATURE OF ANATOMY. In this nomen-

nomenclature, we mean to propoſe ſome alterations; but, as every alteration is not an improvement, it becomes a fair and reaſonable queſtion, What is to be their nature and object, and what advantages are likely to ariſe from the execution of ſuch a deſign?

"On the cooleſt and moſt impartial inquiry, it appears that many of the preſent terms convey falſe or erroneous ideas;—that many are ſuperfluous, and of the ſuperfluous many ſupernumerary;—that many allude to antiquated names, which are but ſeldom or no longer uſed;—that many have a vague indeterminate meaning, and are conſequently uſed in various ſenſes;—and that ſeveral parts have received names, while thoſe wholes of which they are parts have received none. From this view it has been ſuppoſed, that were the falſehoods and errors corrected, the ſuperfluities retrenched, the troubleſome and unneceſſary alluſions dropt, the ambiguities removed, and the ſeveral deficiencies properly ſupplied, the nomenclature would not only be improved, but the ſtudy of anatomy greatly facilitated." P. 94.

To this ſuppoſition, we think it impoſſible that any objection ſhould be ſeriouſly formed. The author next conſiders the nomenclatures, and claſſifications of Linnæus and Lavoiſier, in *natural hiſtory* and *chemiſtry;* and, having ably appreciated the reſpective merits of theſe philoſophers, he obſerves, that many have wiſhed that ſuch deſcriptive nomenclatures as that of modern chemiſtry were introduced into ſome of the other ſciences.

"With a view to this improvement, many of the preſent terms of anatomy have been condemned, for not expreſſing ſome quality or circumſtance of the objects which they ſignify; and others, containing a kind of ſhort definition or deſcription, been ſubſtituted for them. As it may be both wiſhed and expected, that the new terms brought into anatomy were all of this ſort, a previous inquiry into their nature, uſes, and peculiar advantages will not be improper. The French have lately adopted ſuch terms in their modern calendar: the words *niveſe*, *pluvioſe*, and *thermidor* are intended to ſhow the ſpecies of weather which prevails at certain periods of the year. Let us ſee the improvement: the weather being variable even in France, and the rain and ſnow not happening to fall always at the time foretold in the calendar, theſe terms become ſo many lying predictions; and in countries where the ſeaſons and climate are different, are an abſurd unintelligible jargon. But what are the deſcriptive terms in anatomy? Not a great deal better. Many of theſe, as *ſphenoides*, *ethmoides*, *aſtragalus*, *cuboides*, which are founded on vague and remote analogies, ſcarcely convey the moſt diſtant idea of the forms which they were meant to expreſs;—many which contain alluſions to functions, and ſeem to communicate ſomething of importance, deceive thouſands of the indolent and credulous, who truſt to their lame and imperfect information;—ſome, again, as *levator ſcapulæ* and *ſupinator radii longus*, are almoſt unavoidable ſources of error, from directly inſinuating what is not true;—and ſome, as it were, taking advantage of a partial and erroneous claſſification, pretend to inform us of what belongs to this

this or that function; excluding, by a kind of ſecret reſervation, ſome of the principal organs employed: this is evident in our diſtinction and arrangement of muſcles into *flexors*, *extenſors*, *pronators*, and *ſupinators*.—But by no means the leaſt numerous claſs are thoſe which allude to frivolous circumſtances; ſome of which, like *ſella turcica*, and the word *hippocampus*, ſeem intended to illuſtrate the things which we ſee, and which we may handle, by comparing them to objects which we either have not ſeen or have ſeldom an opportunity of obſerving. Much diſcernment, therefore, and caution are highly requiſite in the uſe and application of ſuch terms; for wherever their deſcriptions are frivolous or vague, or wherever they are falſe, whether founded on ignorance, error, or hypotheſis, they can hardly fail, if uſed in their primary and original ſenſe, to be hurtful to ſcience; nay, even when true and accurately juſt, they cannot be admitted unleſs when conciſe; for be their deſcriptive powers what they will, they become ridiculous when they run out to the length of ſentences." P. 100

For theſe and various other reaſons, which are here ſtated with great perſpicuity and force, Dr. Barclay is of opinion, that in forming a nomenclature for anatomy, arbitrary names ought to be preferred to thoſe which might be conſidered as deſcriptive. If we imitate Linnæus and Lavoiſier, inſtead of waſting our time on words, we muſt attend to that kind of claſſification which is beſt ſuited to the ſcience, and beſt calculated to give clearneſs, preciſion, and effect to its nomenclature. This is undoubtedly a matter of much greater importance than any ſuppoſed deſcriptive power of *names;* and, as recourſe muſt often be had to comparative anatomy, to illuſtrate many of the human functions, the general terms employed ought to be ſuch as may be applied with equal propriety to man and the lower animals.

The author next ſhows, that the terms in preſent uſe, relating to poſition and aſpect, cannot, without abſurdity and the moſt imminent danger of miſleading the ſtudent, be employed in comparative anatomy. Thus,

"The terms SUPERIOR and INFERIOR, in their primary ſenſe, contain an alluſion to the ſituation of different objects, as they ſtand with reſpect to the heavens and the earth; and that they may regularly carry this alluſion to the ſame parts in the language of anatomy, the body is ſuppoſed always to remain in the ſame poſition. The particular poſition which anatomiſts have choſen is the erect; but this poſition being rather unnatural for the lower animals, we call in the aſſiſtance of fancy; and, in ſpite of the ſenſes, ſet them bolt upright, on the point of their tail, or their hind legs; or, diſregarding the primary ſenſe of ſuperior and inferior, we apply them, without any reference to aſpect, to parts that correſpond in form, uſe, or ſyſtematic connection." P. 115.

He gives inſtances of ſimilar abſurdity in the uſe of the terms ANTERIOR and POSTERIOR, EXTERNAL and INTERNAL,

RIGHT

RIGHT and LEFT; and propoſes others, which are certainly more determinate in their meaning, and not more difficult in their application. As the trunk and extremities ſeem to require terms of different kinds, he begins with thoſe of the trunk.

"Anatomiſts know, that in deſcribing the vertebral column, we call the bone which is neareſt to the head the ATLAS, and the maſs of vertebræ at the oppoſite extremity the SACRUM. In ſyſtematic connection, theſe occupy correſponding regions in all animals in which they are found. Inſtead of the words *Superior* and *Inferior*, I would therefore propoſe ATLANTAL and SACRAL.

"The breaſt and the back expreſs likewiſe correſponding regions in all animals; and therefore, inſtead of *Anterior* and *Poſterior*, we might adopt STERNAL and DORSAL.

"When *External* and *Internal* ſignify what is ſuperficial and deep, we might, in their place, employ the words DERMAL and CENTRAL, denoting what points to the ſkin and what to the centre: or, if we happen to be ſpeaking of an organ, PERIPHERAL and CENTRAL; the term *Peripheral* being derived from the Greek word that ſignifies "circumference."

"When they ſignify the ſide and middle of a ſurface, ſuppoſe a plane, to paſs along the middle of the neck, the mediaſtinum, and linea alba, and to dividing the neck and the trunk into ſimilar halves from the ſternum to the dorſum, and let this plane be denominated MESION; LATERAL and MESIAL will, in ſuch a caſe, convey the meaning of external and internal; and in many other caſes, as we ſhall afterwards ſee by examples, be extremely uſeful in expreſſing both ſituation and direction.

"The peculiar meanings of *External* and *Internal*, as they are applied to the extremities, will be better referred to their proper place.

"As for the lateral parts of the trunk, *Right* and *Left* might ſtill denote theſe; although, for the reaſons already aſſigned in the general obſervations, DEXTRAL and SINISTRAL might perhaps be preferable; or, ſhould there be no occaſion for diſtinction, as may ſometimes happen, the word LATERAL may ſerve for both." P. 120.

After ſhowing the advantage of theſe new terms in deſcribing the trunk, he proceeds to the extremities, and obſerves, that

"In deſcribing the two kinds of extremities, we may naturally diſtinguiſh them by epithets borrowed from the regions of the trunk with which they are connected, calling the *Superior*, ATLANTAL, and the *Inferior*, SACRAL extremities.

"In mentioning the ends of theſe extremities, or the ends of the bones of which they are compoſed, we may, with a reference to the courſe or direction of the extremity, denominate the end which is neareſt to the trunk the PROXIMAL end, and that which is fartheſt from it the DISTAL. Theſe laſt words may be uſed as common in

deſcribing both kinds of extremities, and in diſtinguiſhing the ends of the coccyx, and its different vertebræ. The other terms muſt be appropriate if they are to be borrowed from the names of the parts which conſtitute the two ſpecies of organs." P. 124.

After theſe general obſervations, follow the terms in detail for the *atlantal* and *ſacral* extremities, which ſeem to be formed with ſingular felicity; but no where do the author's caution and good ſenſe appear more conſpicuous, than in his application of theſe terms to the head. For this, however, we muſt refer to the work itſelf. After obſerving, that all the terms applicable to the trunk, though when extended they may be highly uſeful in many phyſiological deductions, are here allowed to be not well adapted to the ſeparate anatomical deſcription of the head; yet, as *dermal*, *central*, *dextral*, *ſiniſtral*, and *meſial* are equally applicable to the head and trunk, Dr. Barclay finds occaſion for only five terms that are new; two for the baſe and crown of the head, two for the hind and fore part of the cranium, and one for the face. He then enumerates all the new terms propoſed in this volume; and ſhows how, by different changes of termination, they may be uſed *adverbially*, may expreſs *connection*, and may ſhorten deſcription, by being made to enter into *compoſition*. To the volume are added five plates, which, with the explanation of them, exhibit, in a very ſatisfactory manner, the ſuperiority of the propoſed nomenclature to that which is in common uſe.

On the whole, this work, or, to ſpeak more accurately, this part of a great work, does honour to the Edinburgh ſchool; and we ſhall be much ſurpriſed, if the learned and ingenious author ſhould not find encouragement to complete what he has ſo ably begun. Unlike ſome of his countrymen of the ſame profeſſion, he detracts from the merit of no other anatomiſt; and, as he quotes with reſpect thoſe from whom he occaſionally differs in opinion, he is certainly entitled to be quoted in the ſame manner by thoſe who may ſee reaſon to differ from him. We have lived, however, too long in the world not to know, that every where emulation is apt to degenerate into envy; and that a man is as likely to procure enemies as friends, by honeſtly labouring to excel in his profeſſion; and we exhort Dr. Barclay, for the ſake of his own peace, to make theſe melancholy truths familiar to his mind.

ART. III. *Bailly's Letters upon the Atlantis of Plato.*

(Concluded from p. 428.)

BEFORE we proceed further in our inveſtigation of the ſingular hypotheſis attempted to be ſupported in the volume under conſideration, we think it neceſſary to remark, that on referring to thoſe ancient authors who have mentioned the PHŒNIX, upon the hiſtory of which fabulous bird ſo much ſtreſs has been laid by M. Bailly, we no where find it aſſerted in thoſe authors, that it comes from a *land of darkneſs;* Herodotus expreſsly affirms, that it comes from Arabia, to die on the altar of the Temple of the Sun in Egypt; and Horus-Apollo, cited in M. B.'s book, has no authority for any thing relative to the Phœnix, except the period of its ſuppoſed life, 1460 years, and this in direct oppoſition to Herodotus, who ſtates that term to be 500 years only. We mention this, merely to demonſtrate how eaſily the love of hypotheſis, eſpecially when the credit of ſacred hiſtory is to be ſubverted, will ſeduce its ardent votary even into *voluntary* error, when ſubſtantial fact is wanting to its eſtabliſhment. In the ſame ſpirit of hypotheſis, M. B. has, with equal unfairneſs, miſtated the conceptions of the Brahmins, in aſtronomy, in order to degrade them into imitators only of his favourite primitive race of Tartar origin, for he muſt have known that the learned of the Brahmin tribe could never have credited the ſtory (ſee our laſt number, p. 426) of two great dragons, during an eclipſe, ſeizing upon the orbs of the ſun and moon, and that it is only an ingenious allegory relating to the *aſcending and deſcending nodes* of the moon, called in aſtronomy the dragon's head, and the dragon's tail (ſee Long's Aſtronomy, vol. ii. p. 361). Theſe names came to us from the Arabians, who moſt probably borrowed them from the Brahmins, with the explanation of the mythological figures; but why then repreſent this ancient race of philoſophers as actually believing in ſo groſs a tale, when he muſt have been convinced in his own mind, that nothing more than an allegory was intended, and why thence infer their inability to *invent* any judicious ſyſtem of aſtronomy? Many other inſtances of ſimilar unfairneſs occur, in order to exalt his preſumed, pre-exiſtent, race of profoundly-learned ſages, inhabiting Siberia in the warmer and more genial ſtate of its atmoſphere, and theſe ſo frequently, as to ſtrike the moſt ſuperficial reader of this well-written romance.

M. Bailly, proceeding in this unmerciful manner to annihilate the claims to originality of the moſt renowned and re-

vered nations of antiquity, is, however, ſuddenly ſeized with ſome ſentiments of remorſe, and, towards the cloſe of his 13th Letter, thus expreſſes himſelf:

"I feel it ſomewhat irkſome to diſpoſſeſs the Phœnicians, the Egyptians, and the Greeks, who, from the habit of education, and a ſort of uſurped reputation, have been eſteemed the moſt ancient, as well as the moſt productive, of all the nations of the earth. But, Sir, the human race has now exiſted for many ages; it is old enough to have attained the uſe of reaſon, and to reconſider the ideas of its childhood: as we grow in ſtature, our ideas ought to ripen with us into puberty; we ought to exerciſe our judgment, and decide like men. I once had a preceptor; I thought him full of ſcience and genius; but when my ideas became more enlarged, I ſaw that he had learned himſelf every thing that he had taught me. The Greeks, the Phœnicians, the Egyptians, were our preceptors, it is true; but, believe me, they too learned like ourſelves. Here, then, we have three great nations who are of the race of Atlas. It might well be ſaid, that his deſcendants were the chiefs of many nations. I am truly ſorry, that we have not yet been able to find the iſland, or at leaſt the ſituation of that celebrated ſpot, whence aroſe ſo many founders. There was the ſource of language, of writing, of art, of ſcience; branches of knowledge, which, if not perfected, at leaſt began there, as well as mythology, and a vaſt ſyſtem of idolatrous worſhip.

"I ſee you are about to interrupt me; you will tell me, Sir, that thoſe hiſtories of Atlas, of Hercules, of Saturn, have not one grain of reality. In times paſt, men could perceive in them nothing but religious fable: M. De Gebelin, more ingenious, and better informed, can conſider them only as allegorical fictions. Hercules is the ſun; Saturn is huſbandry: they are merely ancient precepts or inſtructions, laid up in the memory of the people, under the form of a metaphor or allegory. I ſhould be tempted to believe, however, that this allegory has an hiſtorical baſis; but I readily admit the whole merit of the ingenuity diſplayed in thoſe reſearches; I am willing that every one of their concluſions ſhould be true; the concluſions which I have juſt drawn will remain unſhaken. The exiſtence of a people who preceded and gave birth to the Phœnicians, the Egyptians, and the Greeks, is not the leſs eſtabliſhed in evidence." Vol. ii. p. 54.

As we, ourſelves, are inclined to believe the hiſtory of Atlas ſupporting the heavens, of Saturn ſwallowing his children, of Hercules and other heroes of the moſt remote antiquity, renowned in ſong, to be merely *fables*, alluding principally to phyſical phænomena, to which, in particular, the *twelve* labours of Hercules appear to have a marked reference; we cannot allow the inveſting of theſe illuſtrious perſonages with human form, to render the vagaries of any wild hypotheſis tolerable; but we, at the ſame time, readily admit the exiſtence and the memory of *one mighty people*, the deſcendants of Cuſh, who, we are told, by a better authority than any pro-

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duced by M. Bailly, but one cautiouſly avoided being mentioned throughout his elaborate pages, migrated from Ararat, a part of that very range of mountains, the Caucaſus, from the northern boundaries of which he himſelf ſeems anxious to derive his primitive exterminated race. Theſe erected at Babel the firſt grand obſervatory for aſtronomical uſes; and theſe firſt apoſtates from the truth, we are alſo informed by the ſame authority, were the original adorers of the ſun and of fire, at Ur in Chaldæa, not in a region of polar darkneſs. The ſtupendous remains of architectural ſcience, evident at this day in Egypt and in India, and referred by this infidel philoſopher to a preceding nation of non-deſcript ſages, whoſe exiſtence is neither proved by tradition nor hiſtory, are with juſtice attributed to the ſame adventurous race, "who firſt eſſayed the deep," and arranged in catalogues the ſtarry train. They taught the culture of the *vine*, which never flouriſhed in Siberia; and *huſbandry*, to which a cold and ſtormy ſky is ungenial. They explored the mine for *gems*, that are ſeldom found beyond tropical latitudes; and invented *letters*, ever unknown to the barbarians of the north.

Having preſented the reader with the preceding conciſe ſketch of our own conceptions concerning the ancient people in queſtion, who ſo early, in the hiſtory of earth and man, cultivated the ſciences, and particularly M. Bailly's favourite ſcience of *aſtronomy*, demonſtrated by the poſition of the pyramids with their four ſides to face the four *cardinal points*, we ſhall proceed in our review of his ſubſequent arguments, the reſult rather of the exuberant fertility of a warm fancy, than the regular operations of correct judgment. He firſt refers us to the fabulous legends of the ancient Perſians, detailed in Herbelot, for the hiſtory of the *Dives* and *Peris*, as a race of ſuperior beings, or, as they are ſometimes denominated, *Genii;* and in that hiſtory he finds the fragments of annals relating to his favourite Atlantides, the Titans and giants of ancient times. They are ſaid to have reigned over the oppreſſed earth nine thouſand years, and to have inhabited the great mountain of CAF, on whoſe lofty ſummit the ſtars riſe, and below which they ſet, (p. 132.) Such are the Perſian traditions, concerning this loſt anterior race of beings, clothed indeed in fable, but having, he thinks, hiſtorical truth for its baſis. The memorials of this gigantic people, ſtrenuous in arts and arms, are alſo evidently diſplayed in the Tartar accounts of *Gog* and *Magog*, and of the mighty rampart raiſed, in the north of Aſia, by this celebrated race, the remains of which are ſtill viſible, and known by their name.

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" The people of Gog and Magog, as we are informed, lived upon extremely high and ſteep mountains, which wholly excluded the uſe of carriages. Proviſions, merchandize, were conveyed thither on men's backs, and upon goats, which are of a large ſize in that country; they employed ſeventeen days in aſcending and deſcending, before they got to the place of their deſtination.

" Thus it is that thoſe traditions of ancient nations carry us conſtantly back to the mountains: you perceive, from the circumſtance of ſeventeen days employed firſt in aſcending, then in deſcending, that this people dwelt in a valley, ſurrounded and defended by mountains almoſt inacceſſible. We will take a guide for our journey. The Caliph Vathek, the nineteenth of the Abaſſidean race, in the year of the Hegira 228, or 842 of the Chriſtian æra, was curious to know whether this rampart, celebrated by ſo many Aſiatic traditions, had in fact any real exiſtence. He diſpatched a learned man, named Salam, furniſhed with every thing neceſſary, and particularly with ſuch books as contained a deſcription of the object of his inquiry. Salam traverſed Armenia, the north of Media, and came to the reſidence of a prince who reigned in Derbend, at the foot of Caucaſus. This prince provided him with guides, who conducted him by a road of thirty-ſix days journey northward, where he found cities in ruins, which, he was told, were formerly the habitations of the people of Gog and Magog; the houſes were mere heaps of rubbiſh, without an inhabitant. Derbend is nearly under the forty-ſecond degree of latitude; although we were to eſtimate thoſe journies at no more than four leagues each, the thirty-ſix would amount to one hundred and forty-four, which are nearly equal to ſix degrees, and would place the country of Magog about the forty-eighth degree of latitude. In ſhort, Salam travelled twenty ſeven days more; it is not ſaid in what direction; there is reaſon to think it was towards the eaſt, by turning above the Caſpian ſea; and he arrived at a place called in the Arabic *Hafna*, by reaſon of its very ſtrong and almoſt inacceſſible poſition. It was there he ſaw the rampart, the object of his travels; he found it conformable in all reſpects to the deſcriptions contained in his books. He returned by a different route, and ſpent two months on his way to Samarcand; he then repaired to Samara, where the Caliph reſided; and thus terminated his expedition, which laſted in all two years and four months." P. 159.

In India, M. Bailly affirms, ſtill clearer proofs are found of the exiſtence of this ancient race in high northern latitudes, ſince devout pilgrims are conſtantly travelling to Thibet, and even to the fiftieth degree of latitude, to pay their vows at the mountains and rivers rendered ſacred by the reſidence of their anceſtors. The religion of the Grand Lama is, in fact, with ſome ſhades of difference, the religion of Hindoſtan, and as that extends northward even to Selinginſkoi, he argues, that from that diſtance, and in that line, deſcended their forefathers with their religion and their ſciences. As an additional evidence of his poſition, he mentions the ancient *Sanſcreet* language of

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the country, to its preſent inhabitants a dead letter, and only treaſured up in the moſt ancient manuſcripts at Benares and other places, ſacred to religion and ſcience. This argument, however, is the weakeſt adduced by him; ſince it is now known, that, notwithſtanding the corruption of the vernacular language, by Perſian and Arabic terms, during the period of its ſubjugation by conquerors of thoſe nations, Sanſcreet radicals abound in the ſpoken language of Hindoſtan, and are eſpecially abundant in the proper names of perſons and ancient places, which ſeem decidedly to prove its univerſal prevalence at ſome remote period. With reſpect to the Chineſe, they are introduced as aſſerting, that they originally came from the great northern mountain, CHANG-PE-CHANG, or the *white mountain;* and their aſpect and habits unanſwerably atteſt their Tartar origin. (P. 165.)

We are now tranſported in a noble ſtrain of eloquence, noble even in a tranſlation, to the higheſt ſummits of the Tartarian mountains, and a view is exhibited, with great geographical correctneſs, of the immenſe Aſiatic continent; its mountains riſe in awful grandeur at our feet, and from them, in every direction, roll ſome of the moſt conſiderable rivers that fertilize the globe; to the north, the vaſt Oby, and on the ſouth, the Burrampooter and the Ganges. The author endeavours more particularly to fix our attention to that mighty chain of mountains in the fartheſt north, which, extending from the Caſpian Sea, and through Siberia and Tartary, form the limit between Aſia and Europe. In this almoſt boundleſs deſert, now covered with eternal ſnows, but formerly, according to M. Bailly, poſſeſſing a mild and genial atmoſphere, in which the elephant could live and propagate, and the plants of the tropic could bloom, lived the loſt family, whoſe arms conquered, and whoſe arts and wiſdom civilized the reſt of Aſia. If the bones of elephants, found in heaps, and petrified, over all the extent of this country, afford not ſatisfactory proof of this aſſertion, deſcend with M. Pallas to thoſe mines that contain the tools of hard ſtone and of braſs, they being ſtrangers to the uſe of iron, employed in their ſubterranean labours by this induſtrious but extinct people; or ſearch the ancient ſepulchres near the great river, Jeniſea, for the arms and accoutrements of this warlike race. We ſhall here permit M. Bailly himſelf to plead the cauſe which he ſeems to have ſo much at heart.

"I ſhall not take up your time with the ſpoils of elephants, which he found at every ſtep in Siberia, as well as in the moſt northern parts of Tartary. We have been uſed to ſee elephants that have lain interred in this cold ſoil. The earth that covers them now, formerly bore

bore them on its ſurface; a concluſion which appears to me perfectly evident. But a ſtill more curious diſcovery of M. Pallas, is the relics of an ancient deſtroyed people, near the river Jeniſea, in the vicinity of Kraſnojarſk. In the Mountain of Serpents (Schlangenberg) there are mines, which were wrought by the hands of that ancient people. After having dug their way into the ground, they appear to have been ſtopped by rock, and other hard ſubſtances, which the want of iron tools rendered them unable to penetrate. A great variety of the inſtruments they employed, ſuch as mattocks, wedges, mallets, hammers, have been diſcovered. The hammer conſiſted of a very hard ſtone, a part of which was faſhioned in the form of a handle: all the other inſtruments he met with were made not of iron, but of braſs. In the mountains, as well as plains, near the Irtiz, ſepulchres have been opened, in which were found knives, daggers, and the points of arrows, likewiſe of braſs. In ſepulchres near Kraſnojarſk, and the Jeniſea, it is common to find tools, arms, and inſtruments of braſs and gold. The peaſants are not a little covetous of thoſe ſpoils; in ſpite of the prohibitions of government, they continue to moleſt the laſt retreat of humanity, and the repoſe of the dead. During the time M. Pallas paſſed at Kraſnojarſk, they brought him, and he purchaſed, a large quantity of that old braſs, with many different curioſities obtained from the tombs; ſuch as the ends of lances, the points of arrows, mallets, or war-hammers, daggers very neatly executed, blades of knives, the figures of all kinds of animals melted in braſs, and bas-relief. Theſe figures conſiſted of elks, rein-deer, ſtags, &c. with others entirely unknown. The materials were commonly of fine braſs, or of a ſubſtance ſimilar to that of bell-metal. The natives aſſured M. Pallas, that they alſo find in thoſe ſepulchres, the treſtles, or wooden frames, upon which they laid their dead: theſe treſtles are ornamented with figures of animals, caſt in bas-relief. It is remarkable, that among all thoſe remains of antiquity, iron has not been diſcovered in a ſingle inſtance. Thoſe relics, which aſcertain the ſtate of the arts, as well as the extent of the induſtry of the times, ſerve as a diſtinguiſhing characteriſtic of the people who left them." P. 200.

However plauſible all this may ſeem, the very author whom M. Bailly cites to prove the exiſtence of this antecedent race, the Tartar hiſtorian, Abulghazi Khan, in every page ſupplies us with proof that theſe people, inhabiting the remote ſhores of the Jeniſea, that is to ſay, the Scythians, by their frequent irruptions into ſouthern Aſia, obtained the gold with which their arms were embelliſhed, and probably the knowledge of thoſe arts which ſo highly exalt them in his opinion. With reſpect to their ignorance of the uſe of iron, a metal ſo difficult to be worked from its want of ductility, even in the fierceſt fire, without the beating of hammers, and other arduous proceſſes, to render it forgeable, it exhibits a demonſtrable evidence of the little progreſs in metallurgic ſcience of this renowned progeny of hyperboreans; the pretended maſters of the Magi, and the Brahmins. The weapons of the unpoliſhed Otaheiteans principally

cipally conſiſted of the ſort of hard ſtone, above deſcribed; and thus has M. Bailly, in the fondneſs of hypotheſis, adduced in teſtimony of their ſuperior knowledge, what renders the ſavage himſelf contemptible, and evinces his utter barbarity. Kraſnojarſk, where the remains of this ancient people were diſcovered, it ſhould be noticed, is in about the fifty-ſixth degree of northern latitude. After comparing the languages of the northern nations, by way of aſcertaining their affinity, and owning himſelf greatly indebted to M. Court de Gebelin in the courſe of the inveſtigation, which, after all, proves nothing material to his purpoſe, he proceeds in an attempt to eſtabliſh, by ſimilar feeble arguments, the ſingular paradox, that at the pole alone is to be looked for the Garden of the Heſperides, abounding with golden apples, and guarded by the watchful dragon, becauſe Heſiod expreſsly ſays (Theogon. v. 274) that the "iſland of the Heſperides is beyond the ocean, at the end of the world, and in the country which is the habitation of night." Hercules is, therefore, again brought upon this northern theatre to perform the laſt of his twelve labours, by carrying off thoſe apples, and ſlaying that dragon; and nothing, he conceives, can be more hiſtorically juſt, becauſe Heſperus, the father of the Heſperides, was the brother of that ATLAS who is, throughout, the *burthen of the ſong*. The ſtory of Phaeton, again, is by M. Bailly referred to a northern origin, becauſe *amber*, into which the tears of his weeping ſiſters were converted, is found no where but on the ſhores of the *Baltic*. On this curious ſubject let us, for the laſt time, hear this ingenious and learned trifler.

"The ancients are ſo ſerviceable to us, they bring to light ſo much truth through the medium of their fables, that I will take the liberty to recall one more to your recollection; I mean that of Phaëton driving the chariot of the ſun, carrying heat to the frozen ſtars of the north, awaking at the pole the dragon benumbed with cold, ſetting fire to heaven and earth, and, finally, precipitated by thunder into the waters of the Po: his ſiſters weep his deſtiny, and the precious tears of affliction fall into the river without mixing with the waters; conſolidate without loſing their tranſparency; and, acquiring a beautiful golden colour, are changed into that yellow amber which was eſteemed ſo valuable by the ancients. The moderns, who have ſtudied only the geography of their own country, are diſpoſed to find in it all the names tranſmitted to us, whether by hiſtory or fable: thus Eridanus becomes the Po, which waters the plains of Italy. But I aſk you, Sir, was it in Italy that thoſe fables were invented? Do the Latins ſeem to have produced any thing at all of this ſort? Were not all the gods ſtrangers in the country? Do not the poems of Orpheus, Heſiod, and Homer, with the Greek tragedies, contain all the fables of which Ovid choſe to become the hiſtorian? The Greeks, to whom Orpheus related thoſe fables, originally found in the eaſt, would

would not have laid the ſcene of them in Italy: they never perverted things in this manner, but to make them originate among themſelves; but we are prepared to refute all thoſe impoſtures of national vanity. Vanity is commonly aukward and off its guard: it has retained here one fact, which gives evidence againſt itſelf; a fact which carries a characteriſtic of the countries where the fables actually took their riſe; I mean the yellow amber, that bituminous production of the ſea, formerly in requeſt as a female ornament, before the uſe of precious ſtones; at preſent valuable in the eſtimation of the naturaliſt, as having afforded the firſt hints of the electrical fluid, which acts ſo great a part in the phenomena of the univerſe. This yellow amber, which is a production of the north ſeas, is thrown by the waves on the ſhores of the Baltic. Do you not think it ſomewhat ſingular, Sir, that amber ſhould grow in thoſe ſeas, from tears ſhed by the ſiſters of Phaëton in Italy, on the banks of the Po? It muſt be acknowledged, that thoſe tears were ſhed in the north; that Phaëton, quitting the path preſcribed to the ſun, deviated towards the regions of the Bear, and was there thrown from his ſeat, and drowned in a river of that quarter of the earth. Beſides, Herodotus mentions a river which the barbarians name Eridanus, and which flows into the north ſeas, at the extremity of Europe. He obſerves, that this is not a Greek, but a barbarous term, that is to ſay, foreign to Greece." P. 234.

M. Bailly, in the next place, contends, that in Tartary, and amidſt its Cimmerian darkneſs, the ancient Greeks, with Homer at their head, place the infernal ſhades and the Elyſian fields. Man iſſued from the *north;* and to the *north*, his original reſidence, his beatified ſpirit muſt return, to enjoy eternal repoſe and pleaſure, or his condemned manes muſt wander through its gloomy ſubterraneous caverns, in the anguiſh of deſpair, and the horrors of guilt. He endeavours to ſhow, that the names of the infernal rivers, and of the infernal judges alſo, are foreign to Greece, Egypt, and Italy: their roots, he tells us, are diſcovered in the languages of the north. He takes here a very wide range in the fields of mythology, that is, Aſiatic mythology; and labours to prove, that all other nations have borrowed from it, or adopted it; and in this, perhaps, he is leſs far from the truth than in many other of his romantic poſitions; not the leaſt of which is the *final one*, that the Atlantis of Plato is an iſland in the Frozen Ocean, he will not determine which, whether Greenland, Spitzberg, or Nova Zembla, then as warm and fertile as they are now cold and barren, and proportionably luminous, as they are now plunged in polar darkneſs. Such is the reſult of this prolonged and elaborate inveſtigation! What a waſte of erudition and talent, beſtowed upon ſo unworthy an object of purſuit to a mind like Bailly's, capable of the ſublimeſt and moſt uſeful ſpeculations! To us he appears to ſet out upon a wrong baſis; for the whole account of Plato, dwelt upon with

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ſuch minute attention, and every ſyllable of which is weighed with ſuch ſcrupulous geographical nicety, ſeems nothing more than a philoſophical romance borrowed from the Egyptians, or perhaps the ſole offſpring of the brain of that allegorizing ſage. The very exiſtence of an Atlantis is juſtly doubted; and much more, therefore, the people who performed theſe amazing prodigies of valour, and made ſuch an aſtoniſhing progreſs in ſcience. The whole, profeſſedly obtained from Egyptian ſources by Plato, may have been copied from memoirs congenial with thoſe of Moſes concerning the antediluvians; or might be relative, as we have hinted above, to their Cuthite anceſtors. After all, however weak the baſis, we can admire the elegance of the ſuperſtructure; and, though his poſitions may not always be juſt, nor his etymological deductions exact, we are charmed with the genius that glows through the whole, the flights of his eloquence, and the profundity of his learning.

With reſpect to the worſhip of the *ſun* and *fire*, which, according to ſcriptural tradition, began in Chaldæa, it was a region ſufficiently cold, at certain times of the year, to lead its inhabitants to venerate the *ſacred ray;* and, with reſpect to the Perſians, who are ſo repeatedly the objects of his enquiry, according to Dr. Hyde, they paid not their worſhip to the ſimple element of fire, but adored it only as the ſymbol of the Supreme Being, who pervades, animates, and cheriſhes the univerſe. The ſun was ſtill a brighter ſymbol, a ſtill purer image, the auguſt temple in which the Deity was thought to have placed his throne, and was honoured with more fervent devotion, but ſtill as a ſecondary object. If the Maſſagetæ worſhipped alſo the orb of day, it is far more probable that they learned that worſhip of the Perſians than the Perſians from them; becauſe Zerduſht, its inſtitutor, was a Perſian. With reſpect to their worſhipping the ſun in *caverns*, it was not done, as M. Bailly intimates, becauſe mankind firſt dwelt in *caverns;* but, if Porphyry may be credited, to mark the *eclipſes* of that orb, and other aſtronomical phænomena; for round the ſolar cavern, both ſun and moon, and all the planetary train, were ranged in imitative orbs, compoſed of different metals*. The cavern beſides repreſented the *world*, the world warmed and invigorated by the beams of

* Conſult Porphyry de Antro Nympharum, and Origen contra Celſum, for theſe curious facts, relative to the myſteries performed in the Cave of Mithra, and the aſtronomical ladder of ſeven *ſteps* or *gates*.

Mithra,

Mithra, not the habitation of human beings. M. Bailly was too good a ſcholar not to be acquainted with theſe celebrated paſſages in Porphyry and Celſus, relative to his favourite ſcience of aſtronomy, in the earlieſt ages of its cultivation; and his ſilence, in reſpect to them, argues a diſingenuouſneſs very inconſiſtent with true philoſophy; but they oppoſed his ſyſtem, and that ſyſtem was to be ſupported at every hazard. We could point out ſeveral other glaring inaccuracies; but we have already allotted too large a portion of our Review to this publication; and we rather incline to draw a veil over, than to blazon, the errors of departed genius.

ART. IV. *Bibliotheque Portative des Ecrivains François, ou choix des meilleurs Morceaux extraits de leurs œuvrages en Proſe et en Vers. Par MM. Moyſant et De Léviſac. Seconde Edition, conſiderablement augmentée, et ſur un nouveau Plan. Trois Tomes en Six.* 8vo. 2l. 8s. Dulau. 1803.

THIS was from the firſt an excellent compilation*, and the augmentations it has now received are ſuch as to increaſe its value in the ſame proportion with its ſize. It was then the work of M. Moyſant alone; but M. De Léviſac, whoſe name is now joined in it, is well known as a writer of eminence on the French language. It appears that the whole of the preſent additions proceeds from the latter compiler; for the Preface concludes with this paragraph.

"N. B. Si parmi les 1105 nouveaux articles qu'on trouvera dans cette ſeconde edition il y en a quelques-unes qui déplaiſent à des perſonnes d'une opinion differente de celle qu'on a en Angleterre, et dans tous les pays où l'on jouit de la vraie liberté, M. De Léviſac croit qu'il eſt de ſon devoir de prevenir le public que M. Moyſant ayant quitté l'Angleterre trois mois avant qu'on ait commencé l'impreſſion de cet ouvrage, n'a eu aucune part à l'inſertion qui en a été faite, et qu'on ne peut ſans injuſtice la lui attribuer. M. De Léviſac ſe croit encore obliger de prévenir que M. Moyſant n'eſt pas le rédacteur des notices des ecrivains dont on a donné des extraits, et qu'ainſi on auroit tort de lui reprocher des jugemens et des reflections qui deplairont au même parti."

With reſpect to theſe notices, we have only to obſerve that, upon the whole, they are much augmented both in number and extent, and are certainly improved; yet there are ſtill ſome

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* See Brit. Crit. vol. xvi. p. 527.

few

few omissions which we rather regret. Thus, at the end of the former prose volume, we have a short account of Louis Mayeul Chaudon, a Benedictine, from which we first learnt, with much satisfaction, that such was the name of the author of that *Dictionnaire Historique*, which has run through so many editions, with so much approbation; but here his name is altogether omitted. We cannot conceive that there are many such omissions; but unless some reason can be assigned, there certainly ought not to have been even one.

The reader will have seen above, that the new articles in the present edition exceed eleven hundred. They are taken from the best ancient writers, and some modern; such as Montazet, late Archbishop of Lyons, Chateaubriant, and several more. There is also, prefixed to the third volume, a Discourse on French Versification, by M. de Léviſac, which will doubtless be very acceptable to a great number of readers. As many persons will, perhaps, prefer a short and lively specimen, to one of a contrary cast, we shall give only an Epigram.

"Portrait de Mde de ***.

Elle est vive, elle est charmante,
Elle est pleine d'enjoûment;
Elle a l'humeur bienfaisante,
Elle pense finement:
Ses yeux depuis peu font naître
Une tendre passion.
Nous n'osons dire son nom;
Mais, chers amis, pourroit-on
A tous ces agrémens ne la pas reconnoître?" *Chaulieu.*

Art. V. *The Elements of Physiology. Containing an Explanation of the Functions of the Human Body: in which the modern Improvements in Chemistry, Galvanism, and other Sciences, are applied to explain the Actions of the Animal Economy. Translated from the French of A. Richerand, Professor of Anatomy and Physiology, and principal Surgeon of the Hospital of the North in Paris, by Robert Kerrison, Member of the Royal College of Surgeons in London.* 8vo. 464 pp. 9s. Murray. 1803.

HALLER's Primæ Lineæ, and Caldani's Institutiones, both of them (but especially the first) works of transcendent merit, embrace every physiological fact that was known at the time when those authors wrote. And if the human mind could,

could, at any period, attain to a perfect knowledge of living bodies, nothing would have remained to be added to their treatiſes. But all ſuch knowledge is, and ever muſt be, imperfect and progreſſive; depending upon the relative advancement of the other branches of natural ſcience. Hence the ſyſtems of one half century will ever be receiving corrections and augmentations from the next; bettered, perhaps, by every ſucceeding age, but brought to abſolute perfection by none.

At the time when Haller wrote, the abſorbent veſſels, which perform ſuch important ſervices in the animal œconomy, had not been thoroughly explored; the uſes of reſpiration were not well underſtood; the chemical compoſition of the different fluids (if we except the blood and milk) had not been inveſtigated with any degree of accuracy; nor was comparative anatomy, ſo fruitful a ſource of phyſiological illuſtration, then cultivated ſo extenſively and ſucceſsfully as it has latterly been. Hence a new ſyſtem of phyſiology was much wanted; and we were prepared to open with pleaſure the volume of which we ſhall now give an account.

Chemiſtry throws much light upon phyſiology. Now, as the firſt-mentioned branch of natural knowledge has, within theſe few years, been cultivated with peculiar ardour by the French nation; it could not but follow, that they ſhould turn their attention to phyſiology alſo. Accordingly, various treatiſes and obſervations, on different parts of the animal œconomy, have recently been publiſhed in that country, by Bordieu, Bichat, Barthez, Hallé, Fourcroy, &c. beſides a ſyſtem on a larger ſcale, but not yet completed, by Dumas. To theſe ſources, and particularly to the manuſcript lectures of Grimaud, late Profeſſor of Phyſiology at Montpellier, the author of the preſent work acknowledges himſelf to be greatly indebted, as well as to the works of Haller and Sœmmering. The facts derived from all theſe authorities, as well as from his own obſervations, he has arranged with conſiderable ingenuity, and brought under one point of view in the preſent compendium*.

In the four Sections of the Introduction, the author treats, firſt, of the Vital Powers; 2dly, of the Relation of Phyſiology to other Sciences; 3dly, of the Claſſification of the Vital Functions; and, 4thly, of the Syſtem of the great Sympathetic Nerves.

The functions of life he refers to two Claſſes. Claſs 1. comprehends the functions that ſerve for the preſervation of the

* The laſt French edition conſiſts of 2 vols. 8vo.

indivi-

individual. Claſs II. the functions that ſerve for the preſervation of the ſpecies. Claſs I. is divided into two Orders. Order I. contains functions which aſſimilate the aliment by which the body is nouriſhed; ſubdivided into Genus I. Digeſtion; Genus II. Abſorption; Genus III. Circulation; Genus IV. Reſpiration; Genus V. Secretion; Genus VI. Nutrition. Order II. contains functions which form connections with ſurrounding objects; ſubdivided into Genus I. Senſations; Genus II. Motions; Genus III. Voice and Speech. Claſs II. is in like manner divided into two Orders. Order I. contains functions which require the concurrence of both ſexes; namely, Conception and Generation. Order II. functions which excluſively belong to females, namely, Geſtation, Delivery, [Parturition,] Lactation.—Miſcellaneous. Growth, Virility, Old Age, Death, Putrefaction. Of theſe laſt, growth, virility, and old age might have been referred to the ſixth Genus of Order I. Claſs I. namely, to Nutrition; on which, growth and virility depend; and through the defect of which, old age comes on. Death, alſo, as the neceſſary conſequence of old age, might have been referred to the ſame place; and Putrefaction, as the conſequence of Death.

The obſervations in the fourth Section of the Introduction, on the Syſtem of the great Sympathetic Nerves, are extremely intereſting. Theſe nerves the author conſiders as forming a ſyſtem very diſtinct from the ſyſtem of cerebral nerves; and, as the latter are inſtruments of the functions ſeeing, hearing, feeling, &c. by which we have a relation to external objects; ſo the great ſympathetic nerves give motion and vitality to the internal, aſſimilating, or digeſtive functions (namely, digeſtion, abſorption, circulation, reſpiration, &c.) He conceives, that it is in the region occupied by the ſemilunar ganglion of the great ſympathetics, ſituated behind the viſcera that fill the epigaſtrium, that all agreeable ſenſations are perceived. The centre of the ſyſtem of the great ſympathetic nerves is formed by their union in this place. In ſorrow, a ſenſe of conſtriction is perceived, which is vulgarly attributed to the heart: it is from this part that, in diſtreſſing affections of the mind, painful influence ſeems to ariſe, which diſturbs and deranges the exerciſe of all the functions. Hence, the author obſerves, wounds of the meſentery are ſo dangerous; hence, alſo, the acute pain ariſing from preſſure of the teſticles, and the vomiting and excruciating agonies accompanying ſtrangulated hernia, volvulus, &c. In all theſe inſtances, the pain produced by the affection of the great ſympathetics is quite of a particular nature, and has a direct tendency to deſtroy vital action.

Having

Having finished the Introduction, the author proceeds to the consideration of the different parts of his subject, under eleven Chapters; conformably to the arrangement of which, we have already presented our readers with an outline.

As a specimen of the author's manner, we shall extract the latter part of the sixth Chapter, on Nutrition.

"The mechanism of nutrition would be explained after having precisely determined the differences of composition that exists between the aliments on which we exist and the exact substance of our organs, if we could distinguish how each function divests them of their characters, to invest them with our properties for each individual part, to co-operate in changing their nutritious principle into our own peculiar structure. To resolve this problem, let us suppose a man living entirely on vegetables, which, in fact, constitute the principal part of the subsistence of the generality of men; whatever portion of the plant he may consume, whether stalk, leaves, flowers, seeds, or roots; carbon, hydrogen, and oxygen enter their composition, which may be always, by a strict analysis, resolved into water and carbonic acid; to these three constituent principles, sometimes a small quantity of azot, salts, and other things, is united. If we then examine the nature of the organs of this man, whose diet consists exclusively in vegetables, they will be proved of a composition very different from the kind of food; azot predominates, although the vegetable substance contain it in very small quantity, and many new products will be discovered which had not been distinguished in the aliment, but which abound in the body receiving nourishment, and seem produced by the act of nutrition.

"The essential part of this function, therefore, is to cause the nutritive matter to pass into a more advanced state of composition, to deprive it of a portion of its carbon and hydrogen, to give a predominance of azot, and develop several substances which were not before distinguishable. Every living body, without exception, seems to possess the faculty of forming and decomposing substances, by the assistance of which it is supported, and of giving rise to new products. The marine plant, the ashes of which form soda, if sown in a box filled with earth that does not contain a particle of that alkali, and moistened with distilled water, furnishes it in as great a quantity as if the plant had been growing on the borders of the sea, in a swampy soil, always inundated by brackish or salt water.

"Living bodies, then, are the proper elaboratories in which such combinations and decompositions occur as art cannot imitate: bodies that to us appear simple, as soda and silex, seem to form themselves of other parts, while some bodies, the composition of which we cannot determine, as certain metals, suffer inevitable decompositions; from which we may fairly conclude, that the powers of nature in the composition and decomposition of bodies far surpass the science of chemists.

"For a substance to be employed in our nourishment, it should be capable of change and fermentation, that is, susceptible of experiencing an internal and spontaneous motion, by which its elements change their combination and qualities. This condition of spontaneous mutability

bility excludes from the claſs of aliment every thing which is not organized, or conſtituted part of a living being: thus minerals are abſolutely refractory to the action of our organs, which cannot convert them into their own peculiar ſubſtance. The common principle drawn from alimentary ſubſtances, however various they may be, called by Hippocrates the aliment, is probably a compoſition capable of a great degree of change and fermentation: this is alſo the opinion of all thoſe who have endeavoured to diſcover its nature. Lorry thinks it is a mucous body; Cullen conſidered it as ſaccharine; Hallé believes it to be an hydro-carbonated oxyd, which only differs from the oxalic acid by having a ſmaller portion of oxygen. It is obvious that theſe three ſentiments have the greateſt reſemblance, ſince oxygen, carbon, and hydrogen, united in different proportions, form a mucous, a ſaccharine body, and the oxalic baſe. The analyſis of animal ſubſtance by nitric acid reduces it to the latter baſe by taking from it a great quantity of azot, the preſence of which conſtitutes its moſt remarkable character.

"Hallé believes that the hydro-carbonated oxyd is combined with oxygen in the ſtomach and inteſtinal canal, whether the latter principle be introduced with the food into the primæ viæ, or furniſhed by the decompoſed humours; the inteſtinal fluids ſuffer their azot to be diſengaged, which is carried to the alimentary baſe, and replaces the carbon that had been attracted by the oxygen to form the carbonic acid. This gas when in the lungs, and again ſubjected to the action of atmoſpheric oxygen, carries off a certain portion of its carbon; and as it diſengages the azot from venous blood, it effects a new combination of this principle with the chyle; and when propelled to the ſkin, the atmoſpheric oxygen again diſengages its carbon and completes its azotification: perhaps even the cutaneous organ anſwers ſimilar purpoſes to the lymphatic ſyſtem, as the pulmonary organ may effect to the ſanguiferous ſyſtem.

"The animalization of alimentary ſubſtance therefore takes place principally by the loſs of its carbon, which is replaced by azot in animal fluids; theſe ſupport themſelves in a proper ſtate, for, as they are continually loſing the carbonic principle in the inteſtinal, pulmonary, and cutaneous combinations, they would be too much animalized if a newly-formed chyle were not to attract the exceſs of azot. This theory is admitted by its author not to account for the formation of phoſphoric ſalts, adeps, and abundance of other productions; but without adopting it *in toto*, we are induced to conclude, from the experiments and obſervations on which it is eſtabliſhed, that the oxygen of atmoſpheric air is one of the moſt powerful agents employed by nature to convert the aliments on which we ſubſiſt into our own peculiar ſubſtance." P. 196.

From this ſpecimen it will be ſeen, that M. Richerand is not ſparing in his application of the Lavoiſerian chemical principles to the explanation of the animal functions. This is further apparent in the Chapter on Digeſtion, Reſpiration, and Secretion; where, however, the data in ſupport of ſuch ex-

planations are more ſatisfactory. Yet it will be thought by ſome, that he has carried his application of chemical principles too far. The ſame may be ſaid of the application of Galvaniſm (Chapter VIII.) to the elucidation of muſcular contraction.

After the example of Haller, this author has joined with the explanation of the functions of the various organs, conciſe anatomical deſcriptions of thoſe parts. This certainly adds greatly to the value of the book; which, upon the whole, is the beſt compendium of phyſiology we have yet met with*. The medical ſtudent, however, ſhould not truſt to it alone, but be at the ſame time provided with the treatiſes of Haller, Caldini, or Sœmmering; whoſe accurate anatomical deſcriptions will be of the greateſt uſe, if not of abſolute neceſſity, in ſupplying whatever is deficient in this reſpect, in M. Richerand's publication.

The tranſlator appears to have executed his taſk with fidelity. In the ſecond edition of the original, however, there are ſeveral additions not unimportant, which are wanting in the firſt edition, from which his tranſlation has been made. We have further to remark, that we do not approve of the mode of introducing the notes into the body of the text. It may be a leſs expenſive mode of printing; but it is very unſightly.

ART. VI. *Account of the Life and Writings of Thomas Reid, D. D. F. R. S. Edin. late Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. By Dugald Stewart, F. R. S. Edin. (Read at different Meetings of the Royal Society of Edinburgh.)* 8vo. 222 pp. 5s. Creech, Edinburgh; Longman and Rees, London. 1803.

THE writings of Dr. Reid have been ſo highly praiſed by the greater part of his countrymen, and ſo contemptuouſly ſpoken of by certain philoſophers among ourſelves, that we peruſed this ſmall volume with eagerneſs, hoping to find in it an impartial account of them, by a man ſo capable of appreciating their merits as Profeſſor Stewart of Edinburgh. Of the Profeſſor's talents for biography, we had lately occaſion to ſpeak in terms of reſpect†; and, although truth compelled us

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* Blumenbach's Inſtitutiones Phyſiologicæ, Gottingæ, 1798, poſſeſs conſiderable merit as a manual; but the deſcriptions are too conciſe.

† Brit. Crit. vol. xv. p. 588.

to

to admit, that in his account of the life and writings of Robertſon, there is a deficiency of anecdote, while the criticiſm is redundant, we were fully aware, that there could be no room for a ſimilar objection to any well-written account of the life and writings of Reid. The former of theſe illuſtrious men acted a conſpicuous part on the theatre of public life; and of his works, which are in the hands of every perſon who reads, we believe that only one opinion is now cheriſhed. The life of the latter, as it glided ſilently on, could be diverſified by no great variety of events; while of his works, which are in the hands of philoſophers only, very different opinions are ſtill entertained. The anecdotes, therefore, which might ſurely have enlivened the biography of Robertſon, could not reaſonably be looked for in that of Reid; while the critical acumen, which was ſuperfluouſly diſplayed on the writings of the hiſtorian, might be uſefully employed in aſcertaining the value of thoſe of the philoſopher. On theſe accounts, the life and writings of Dr. Reid appeared to us a ſubject perfectly adapted to Mr. Stewart's genius; and our expectation was raiſed very high. That expectation, however, was ſomewhat lowered, by the manner in which he introduces his ſubject to the reader.

"The life," ſays he, "of which I am now to preſent to the Royal Society a ſhort account, although it *fixes an æra in the hiſtory of modern philoſophy*, was uncommonly barren of thoſe incidents which furniſh materials for biography; ſtrenuouſly devoted to truth, to virtue, and to the beſt intereſts of mankind; but ſpent in the obſcurity of a learned retirement, remote from the purſuits of ambition, and with little ſolicitude about literary fame. After the agitation, however, of the political convulſions which Europe has witneſſed for a courſe of years, the ſimple record of ſuch a life may derive an intereſt even from its uniformity; and, when contraſted with the events of the paſſing ſcene, may lead the thoughts to ſome views of human nature, on which it is not ungrateful to repoſe." P. 1.

Without ſtopping to remark on the conſtruction of the former of theſe ſentences, which muſt be conſidered as ſlovenly by every reader of taſte, we beg leave to aſk the Profeſſor, whether he may not be thought to have here prejudged the cauſe at iſſue between the diſciples of Reid and thoſe of Locke? Granting that the life of Dr. Reid really fixes an æra in the hiſtory of philoſophy; ſurely this ſhould have been aſſerted, not at the beginning, but at the end of the work before us. It ought to have been the reſult of a fair induction, and not a preliminary aſſumption; which will furniſh the Prieſtleys and the Belſhams with ſomething like a reaſon for exclaiming againſt the manifeſt partiality of the biographer.

We beg leave to aſk him likewiſe, what the agitation of the political convulſions of Europe had to do with a narrative of this kind? The late war never raged within Great Britain. The Fellows of the Royal Society of Edinburgh had therefore no cauſe, during it, to be ſo much alarmed for their *perſonal* ſafety, as to be incapable of feeling an intereſt in the ſimple record of the life of one of their moſt illuſtrious aſſociates; and, if their anxiety for the fate of *Europe* was ſuch as to produce this effect on their minds, they are leſs ſagacious philoſophers than we imagined them to be, if that anxiety was wholly removed by the peace of Amiens.

But notwithſtanding this ſingular introduction to the biography of Dr. Reid, we beg leave to aſſure our readers, that, on the whole, Mr. Stewart has performed his taſk in a manner which will not detract from his literary fame; and that there are few other paſſages in the volume capable of diſguſting the moſt faſtidious critic. Something may indeed be objected to the plan, which comprehends within the narrative of the events of Dr. Reid's life, a long vindication of what is here called his philoſophy; but we feel not the force of ſuch an objection, though our narrow limits compel us to deviate from that plan; and to give an account, firſt of the life, and then of the philoſophy.

Thomas Reid was born on the 26th of April, 1710, at Strachan, a country pariſh in Kincardineſhire, and ſituated on the north ſide of the Grampian hills, about twenty miles from the city of Aberdeen. His father, the Rev. Lewis Reid, was miniſter of that pariſh for fifty years; and reſpected for his piety, prudence, and benevolence by all to whom he was known.

"His mother was Margaret Gregory, a daughter of David Gregory, Eſq. of Kinnardie, in Bamffſhire, elder brother of James Gregory, the inventor of the reflecting teleſcope. She was one of twenty-nine children; the moſt remarkable of whom was David Gregory, Savilian Profeſſor of Aſtronomy at Oxford, and an intimate friend of Sir Iſaac Newton. Two of her younger brothers were at the ſame time Profeſſors of Mathematics; the one at St. Andrew's, the other at Edinburgh; and were the firſt perſons who taught the Newtonian philoſophy in our northern univerſities. The hereditary worth and genius which have ſo long diſtinguiſhed, and which ſtill diſtinguiſh, the deſcendants of this memorable family, are well known to all who have turned their attention to Scottiſh biography; but it is not known ſo generally, that in the female line, the ſame characteriſtical endowments have been conſpicuous in various inſtances; and that to the other monuments which illuſtrate the race of the Gregories, is to be added the Philoſophy of Reid." P. 8.

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We perceive not the propriety of this concluding obſervation. If worth and genius deſcend *ex traduce*, they may ſurely be as eaſily conceived to paſs through the female as through the male line of any family; and, as the earlieſt habits of infancy are generally formed by the mother, the doctrine of aſſociation, which few men underſtand better than our biographer, aſſigns a ſufficient reaſon for *worth* being more frequently conſpicuous in the female than in the male line of a family originally virtuous.

Dr. Reid received the rudiments of his education at the pariſh ſchool of Kincardine; from which, after two years, he was ſent to Aberdeen, where he had the advantage of proſecuting his claſſical ſtudies under an able and diligent teacher. About the age of twelve or thirteen, he was admitted into Mariſchal College, in the Univerſity of that city; where his reſidence was prolonged beyond the uſual time, in conſequence of his appointment to the office of Librarian. At ſchool, he gave no indications of future eminence; but he ſeems to have ſoon diſplayed, in the Univerſity, a predilection for mathematical purſuits, which he retained through life. In 1736, he viſited London, Oxford, and Cambridge; and was introduced to the acquaintance of many perſons eminent for ſcience and literature. In 1737, he was preſented, by the King's College, in the Univerſity of Aberdeen, to the living of New Machar, in the gift of that Society; but was, for ſome time, extremely unacceptable to the pariſh. His unwearied attention, however, to the duties of his office, the mildneſs and forbearance of his temper, and the active ſpirit of his humanity, ſoon overcame all prejudices; and, not many years afterwards, the ſame perſons who oppoſed his entrance to the living, followed him, on his departure, with their bleſſings and tears.

Mr. Stewart ſeems to conſider it as a ſingular circumſtance, that Dr. Reid, when miniſter of New Machar, ſhould have preached occaſionally the ſermons of Tillotſon and Evans; but we apprehend, that no man who preaches twice every Sunday, and performs conſcientiouſly all the occaſional duties of a country pariſh, can reaſonably be expected to preach all original ſermons if, in the compoſition of them, he pay attention to the rules of good writing.

In 1748, Dr. Reid publiſhed, in the Philoſophical Tranſactions, *an Eſſay on Quantity, occaſioned by reading a Treatiſe, in which ſimple and compound Ratios are applied to Virtue and Merit.* The praiſe beſtowed by Mr. Stewart on that Eſſay is hardly equal to its deſerts, and ſerves chiefly to introduce a very needleſs encomium on the mathematical eminence of D'Alembert.

In

In 1752, the King's College and Univerſity of Aberdeen elected Dr. Reid Profeſſor of Philoſophy, in teſtimony of the high opinion which that learned body had formed of his abilities and attainments in ſcience.

" The department of ſcience which was aſſigned to him by the general ſyſtem of education in that univerſity, was abundantly extenſive; comprehending Mathematics and Phyſics as well as Logic and Ethics. A ſimilar ſyſtem was purſued formerly in the other univerſities of Scotland; the ſame profeſſor then conducting his pupils through all thoſe branches of knowledge which are now appropriated to different teachers. And where he happened fortunately to poſſeſs thoſe various accompliſhments which diſtinguiſhed Dr. Reid in ſo remarkable a degree, it cannot be doubted that the unity and comprehenſiveneſs of method, of which ſuch academical courſes admitted, muſt neceſſarily have poſſeſſed important advantages over that more minute ſubdiviſion of literary labour which has ſince been introduced. But as public eſtabliſhments ought to adapt themſelves to what is ordinary, rather than to what is poſſible, it is not ſurpriſing, that experience ſhould have gradually ſuggeſted an arrangement more ſuitable to the narrow limits which commonly circumſcribe human genius." P. 23.

This reaſoning appears plauſible, but it is certainly not concluſive. Public eſtabliſhments for education are, or ought to be, adapted to the improvement of the great body of ſtudents and ſcholars; and not to the celebrity of a few teachers, whether known by the appellation of profeſſors or tutors. If it be true, as Mr. Stewart acknowledges, that the unity and comprehenſiveneſs of method which the academical courſes in the Scotch Univerſities formerly admitted, and which our's at preſent admit, are neceſſarily poſſeſſed of important advantages over that more minute ſubdiviſion of literary labour which has ſince been introduced into the Univerſities of Scotland; the ancient method ought certainly to be adhered to where it is ſtill retained, and reverted to where it has been relinquiſhed. Tranſcendent talents will not indeed always be found to fill the chairs, either of profeſſors or tutors; but ordinary talents, improved by diligence, are ſufficient to direct the ſtudies of ingenuous youth; and ſuch talents are ever within the reach of colleges, or patrons that honeſtly ſearch for them. We truſt, therefore, that this candid conceſſion, by one of the firſt philoſophers of the age, will for ever ſilence thoſe leſs eminent men in Scotland, who, as we have reaſon to believe, are accuſtomed to cenſure the academical courſes purſued in England.

" Soon after Dr. Reid's removal to Aberdeen, he projected (in conjunction with his friend Dr. John Gregory) a literary ſociety, which ſubſiſted for many years, and which ſeems to have had the happieſt effects, in awakening and directing that ſpirit of philoſophical reſearch, which has ſince reflected ſo much luſtre on the north of

Scotland. The number of valuable works, which iſſued nearly about the ſame time, from individuals connected with this inſtitution, more particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard, furniſh the beſt panegyric on the enlightened views of thoſe under whoſe direction it was originally formed. Among theſe works, the moſt original and profound was unqueſtionably the *Inquiry into the Human Mind*, publiſhed by Dr. Reid, in 1764." P. 25.

We are far from being convinced, that this aſſertion is ſo unqueſtionable as the author imagines. Without detracting, or wiſhing to detract, from the merit of the *Inquiry*, which is a work certainly entitled to very high praiſe, we muſt confeſs, that Dr. Campbell's *Diſſertation on Miracles* has always appeared to us its equal at leaſt, both in originality and profundity; and we have reaſon to think, that on this ſide of the Tweed, the majority of competent ſuffrages would ſupport our opinion againſt the Profeſſor's.

" From the Univerſity of Glaſgow, Dr. Reid's Inquiry received a very ſubſtantial teſtimony of approbation; the author having been invited, the ſame year in which it was publiſhed, by that learned body, to the Profeſſorſhip of Moral Philoſophy, then vacant by the reſignation of Mr. Smith. The preferment was in many reſpects advantageous; affording an income conſiderably greater than he enjoyed at Aberdeen; and enabling him to concentrate to his favourite objects, that attention which had been hitherto diſtracted by the miſcellaneous nature of his academical engagements." P. 45.

That miſcellaneous, ſpeculative, or literary attainments are, in any reſpects, injurious to the progreſs of the human mind, is by no means evident. Every ſcience reſts on proofs more or leſs peculiar to itſelf; and he whoſe time and attention are wholly devoted to any one ſcience, is in danger of becoming incapable of reaſoning at large, and even of balancing evidence which he is not accuſtomed to weigh. With all poſſible deference to the gentlemen of the long robe, as well as to thoſe who devote their time to the cultivation of mathematical ſcience, we certainly ſhould not deem the man fitted, at leaſt by his education, to judge of moral improbabilities, who has been all his life habituated to the chicanery of courts of law, or to the routine of rigid demonſtration. Even metaphyſics and moral philoſophy, we ſhould expect to be moſt ſucceſsfully cultivated by him who mixes, occaſionally at leaſt, with the world; or who ſuperintends, within the walls of a college, the progreſs of the youthful mind through the circle of the ſciences. On this account, we are far from being certain that Dr. Reid would have made ſuch a diſtinguiſhed figure as a Profeſſor of Moral Philoſophy at Glaſgow, had it not been for his previous miſcellaneous engagements at Aberdeen.

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"As the ſubſtance of Dr. Reid's lectures at Glaſgow (at leaſt of that part of them which was moſt important and original) has been ſince given to the public in a more improved form, it is unneceſſary for me," ſays Mr. Stewart, "to enlarge on the plan which he followed in the diſcharge of his official duties. I ſhall therefore only obſerve, that beſide his Speculations on the Intellectual and Active Powers of Man, and a Syſtem of Practical Ethics, his courſe comprehended ſome general views with reſpect to Natural Juriſprudence, and the fundamental principles of Politics. A few lectures on Rhetoric, which were read, at a ſeparate hour, to a more advanced claſs of ſtudents, formed a voluntary addition to the appropriate functions of his office, to which, it is probable, he was prompted rather by a wiſh to ſupply what was then a deficiency in the eſtabliſhed courſe of education, than by any predilection for a branch of ſtudy ſo foreign to his ordinary purſuits." P. 49.

Dr. Reid continued to diſcharge, in this laborious and conſcientious manner, the duties of his office, till the year 1781; when he reſigned his Profeſſor's chair, and employed ſome proportion of his remaining time in fitting for the preſs his Eſſays on the intellectual and active Powers of Man. Theſe were publiſhed in two volumes quarto; the former in 1785, and the latter, with which he cloſed his literary career, in 1788. Previous to the former of theſe periods, he had furniſhed Lord Kaimes with a ſhort but maſterly analyſis of Ariſtotle's Logic, which was publiſhed in the third volume of that author's *Sketches of the Hiſtory of Man*, and is undoubtedly of much greater value than the *Sketch* to which it forms an Appendix.

Dr. Reid's bodily conſtitution had been originally vigorous, and he preſerved its vigour to old age by temperance and exerciſe. He enjoyed, therefore, the eſteem of all good men, and the reputation which he had ſo well-earned, till autumn, 1796; when he was attacked, about the end of September, by a violent diſorder, and after a ſevere ſtruggle, attended with repeated ſtrokes of palſy, he died on the 7th of October following.

"I have little to add," ſays his biographer, "to what the foregoing pages (a critique on his works and his ſtudies) contain with reſpect to his character.—Its moſt prominent features were,—intrepid and inflexible rectitude:—a pure and devoted attachment to truth;—and an entire command (acquired by the unwearied exertions of a long life) over all his paſſions. Hence, in thoſe parts of his writings where his ſubject forces him to diſpute the concluſions of others, a ſcrupulous rejection of every expreſſion calculated to irritate thoſe whom he was anxious to convince; and a ſpirit of liberality and good-humour towards his opponents, from which no aſperity on their part could provoke him, for a moment, to deviate. The progreſs of uſeful knowledge, more eſpecially in what relates to human nature and to human

human life, he believed to be retarded rather than advanced by the intemperance of controverſy; and to be ſecured moſt effectually when intruſted to the ſlow but irreſiſtible influence of ſober reaſoning. That the argumentative talents of the diſputants might be improved by ſuch altercations, he was willing to allow; but, conſidered in their connexion with the great objects which all claſſes of writers profeſs equally to have in view, he was convinced "that they have done more harm to the practice, than they have done ſervice to the theory of morality."

"In private life no man ever maintained, more eminently or more uniformly, the dignity of philoſophy; combining with the moſt amiable modeſty and gentleneſs, the nobleſt ſpirit of independence. The only preferments which he ever enjoyed, he owed to the unſolicited favour of the two learned bodies who ſucceſſively adopted him into their number; and the reſpectable rank which he ſupported in ſociety, was the well-earned reward of his own academical labours. The ſtudies in which he delighted, were little calculated to draw on him the patronage of the great; and he was unſkilled in the art of courting advancement, by "faſhioning his doctrines to the varying hour."

"As a philoſopher, his genius was more peculiarly characterized by a ſound, cautious, diſtinguiſhing judgment; by a ſingular patience and perſeverance of thought; and by habits of the moſt fixed and concentrated attention to his own mental operations;—endowments which, although not the moſt ſplendid in the eſtimation of the multitude, would ſeem entitled, from the hiſtory of ſcience, to rank among the rareſt giſts of the mind." P. 181.

Mr. Stewart's view of *Dr. Reid's philoſophy*, as he calls it, is luminous, and would be entitled to the higheſt praiſe, if he did not claim for his friend and preceptor more than that good man ſeems to have claimed for himſelf, and more than impartiality can allow him to obtain. From a peruſal of the work before us, a ſtranger to the writings of former metaphyſicians, would be led to ſuppoſe that, till Dr. Reid aroſe, no man had cultivated the philoſophy of the human mind according to the analytic method propoſed by Lord Bacon; for Mr. S. conſtantly talks of Dr. Reid's philoſophy, and of his life conſtituting an era in the hiſtory of ſcience. Reid himſelf, however, puts in no claim to the merit, whatever it may be, of having founded a ſect. In a letter to one of his friends, he ſays,

"It would be want of candour not to own, that I think there is ſome merit in what you are pleaſed to call *my Philoſophy;* but I think it lies chiefly in having called in queſtion the common theory of *Ideas* or *Images of things in the mind* being the only objects of thought; a theory founded on natural prejudices, and ſo univerſally received, as to be interwoven with the ſtructure of language. Yet were I to give you a detail of what led me to call in queſtion this theory, after I had long held it as ſelf-evident

evident and unqueſtionable, you would think, as I do, that there was much of chance in the matter. The diſcovery was the birth of time, not of genius; and Berkeley and Hume did more to bring it to light than the man that hit upon it. I think there is hardly any thing that can be called *mine* in the philoſophy of the mind, which does not follow with eaſe from the detection of this prejudice.

"I muſt, therefore, beg of you moſt earneſtly, to make no contraſt in my favour to the diſparagement of my predeceſſors in the ſame purſuit. I can truly ſay of them, and ſhall always avow, what you are pleaſed to ſay of me, that but for the aſſiſtance I have received from their writings, I never could have wrote or thought what I have done." P. 122.

This is the language of truth and candour; for being addreſſed to a confidential friend, it may be fully relied on as expreſſive of the writer's real opinion of his own merits. Indeed it is wonderful that any man, who has read with attention the works of Locke and Buffier, ſhould ſeriouſly contend that Dr. Reid was the author of a new method of philoſophizing; or that he was the firſt to apply to the philoſophy of mind the analyſis and induction recommended by Bacon. We think it may even be queſtioned, whether he was the firſt who oppoſed the theory of *ideas*, or *images* of *things in the mind*, being the only objects of thought. The writer of this article had a thorough conviction of the abſurdity of that theory, long before he looked into the writings of Dr. Reid, or any other Scotch philoſopher of the ſame ſchool; and, ſtrange as it may ſeem to Mr. Stewart, he was led to that conviction by ſtudying with ſome care the works of Locke and Cudworth.

By Locke the word *idea* is indeed often uſed vaguely and improperly; but we think it impoſſible to compare together the various parts of his Eſſay, in which it occurs, and yet to be of opinion that he dreamed of ideas as of *images in the mind*. This was the doctrine of the ancient philoſophers, which it was one great object of his labour to overturn. His diſtinction between the *primary* and *ſecondary* qualities of bodies, is approved of by Dr. Reid himſelf, and, we believe, by all who are capable of giving due attention to ſuch ſubjects; and though he unluckily calls the ideas of *primary* qualities the *reſemblances* of thoſe qualities as they exiſt in the bodies themſelves*, we think he muſt be a very captious or a very inattentive reader, who there underſtands the word *reſemblance* in its literal ſenſe.

Locke had, a little before, given a very perſpicuous, and, we apprehend, unexceptionable account of the manner in

* Book II. chap. 8. § 15.

which

which we acquire the notion, or, as he calls it, the *idea* of *ſolidity*. "That," ſays he, "which hinders the approach of two bodies, when they are moving towards one another, I call *ſolidity*.—This, of all other, ſeems the idea moſt intimately connected with, and eſſential to body, ſo as no where elſe to be found, or imagined but only in matter.—If any one aſks me, *what this ſolidity is*, I ſend him to his ſenſes to inform him: let him put a flint, or a foot-ball between his hands; and then endeavour to join them, and he will know." Will any candid man ſay, that he really believes Locke to have been of opinion that his *idea* of ſolidity, when he reaſoned about it, *reſembled* the property by which the flint or foot-ball reſiſts compreſſion? It is true that he talks of the *idea* being intimately connected with and eſſential to *body;* but a little afterwards, he ſays, that

"To diſcover the nature of our ideas the better, and to diſcourſe of them intelligibly, it will be convenient to diſtinguiſh them, as they are ideas or perceptions of our minds; and as they are modifications of matter in the bodies that cauſe ſuch perceptions in us." No man will attempt to vindicate the propriety of language, which thus gives the ſame name to the cauſe and the effect, though in mechanical philoſophy the word *gravitation* is often uſed with ſimilar ambiguity. The reaſon, however, which the author aſſigns for the neceſſity of his propoſed diſtinction, ſhould have ſecured him from thoſe torrents of ridicule which have been poured on him by writers, who, but for his immortal works, had never known more than the vulgar, of the powers of the mind. It is neceſſary, he ſays, to make this diſtinction, "that we may not think, as perhaps uſually is done, that they (ideas) are exactly the images and reſemblances of ſomething inherent in the ſubject; *moſt* of thoſe of ſenſation being in the mind no more the likeneſs of ſomething exiſting without us, than the names, that ſtand for them, are the likeneſs of our ideas, which yet, upon hearing, they are apt to excite in us."

Had the word *moſt* been left out of this account of our ideas of external objects, it would have been hardly poſſible for captiouſneſs itſelf to repreſent Locke as teaching, that our ideas of the primary qualities of bodies are *real pictures* or *reſemblances* of thoſe qualities. Even notwithſtanding this unfortunate reſtriction, which we doubt not proceeded from reſpect to the ſchools whence *forms* and *ſpecies* were not then baniſhed, and notwithſtanding his own too frequent confuſion of terms, for which we ſhall never attempt an apology; we think the following paragraph renders his meaning ſufficiently obvious to thoſe who are not determined to miſtake it.

"If

"If external objects be not united to our minds, when they produce ideas in them; and yet we perceive *those original qualities* in such of them as ſingly fall under our ſenſes, it is evident, that ſome motion muſt be thence continued by our nerves or animal ſpirits, by ſome parts of our bodies to the brain, or the ſeat of ſenſation, there to *produce in our minds* the *particular ideas we have of them.* And ſince the extenſion, figure, number, and motion of bodies of an obſervable bigneſs, may be perceived at a diſtance by the ſight, it is evident, ſome ſingly imperceptible bodies muſt come from them to the eyes, and thereby convey to the brain ſome *motion*, which produces thoſe ideas, which we have of them, in us." Book II. Chap. 8. § 12.

Is it poſſible to ſuppoſe, that the man who could write thus, wiſhed to be underſtood as conſidering our ideas of the primary qualities as real reſemblances of the qualities themſelves? Figure is a primary quality of body; but the beſt corporeal ſtep in the proceſs, by which we are here ſaid to acquire the idea of figure, is *motion.* Did Locke really think motion a reſemblance of figure? That he did not think the intellectual part of the proceſs ſuch a reſemblance is undeniable; for he expreſsly declares*, that "perception ſeems to him to be, that which *puts the diſtinction betwixt the animal kingdom, and the inferior parts of nature;* and that it is diſtinct from *mechaniſm.*"

It is nothing more than candour requires, and what a little attention may eaſily perform, in commenting on Locke's Eſſay, as on every other work, to interpret ſuch paſſages as are obſcure or ambiguous, by thoſe, which, treating of the ſame thing, are perſpicuous and preciſe. Were this mode of interpretation followed, we think it would be impoſſible to ſuppoſe that, when he ſays, "the ideas of *primary qualities* of bodies are *reſemblances* of them, and their *patterns* do really exiſt in the bodies themſelves," he could have any other meaning than when he ſays, within a few ſentences†, "the *bulk, figure, number, ſituation,* and *motion* or *reſt* of their ſolid parts, I call the primary qualities of bodies. Theſe are in them, whether we perceive them or not; and when they are of that ſize that we can diſcover them, we have by theſe an idea of the thing as it is in itſelf." This laſt ſentence will ſurely be admitted to contain ſound doctrine; for it differs little in words, and not at all in ſenſe, from Dr. Reid, when he ſays‡, "that our ſenſes give us a direct and diſtinct notion of the primary qualities, and inform us what they are in themſelves§."

On

* Book II. Chap. 9. § 11. † Book II. Chap. 8. § 21.

‡ Eſſays on the Intel. Powers, Eſſay II. Chap. 17.

§ Were we diſpoſed to be captious, we might here contend that the ſenſes *alone* do *not* give us a diſtinct notion of the primary qualities,

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On this, however, as on almoſt every other ſubject, the language of Dr. Reid has a preciſion which Locke could never attain. We ſubſcribe therefore to what Mr. Stewart, after a vindication of his friend's principles, ſays of his ſtyle, as to a piece of criticiſm candid and juſt.

"It may not, perhaps, be ſuperfluous to add, that, ſuppoſing ſome of theſe objections to poſſeſs more force than I have aſcribed to them in my reply, it will not therefore follow, that little advantage is to be derived from a careful peruſal of the ſpeculations againſt which they are directed. Even they who diſſent the moſt widely from Dr. Reid's concluſions, can ſcarcely fail to admit, that as a writer, he exhibits a ſtriking contraſt to the moſt ſucceſsful of his predeceſſors, in a logical preciſion and ſimplicity of language; his ſtatement of facts being neither vitiated by phyſiological hypotheſis, nor obſcured by ſcholaſtic myſtery. Whoever has reflected on the infinite importance, in ſuch inquiries, of a ſkilful uſe of words as the eſſential inſtrument of thought, muſt be aware of the influence which his works are likely to have on the future progreſs of ſcience; were they to produce no other effect than a general imitation of his mode of reaſoning, and of his guarded phraſeology." P. 165.

We are fully aware of the effect which they have already produced on the language of this department of ſcience; and we have no heſitation to ſay, that, after Locke, no Britiſh metaphyſician deſerves a higher place in the republic of letters than Dr. Reid. We agree likewiſe with Mr. Stewart, in his remarks on the introduction of the phraſe *common-ſenſe* into the language of philoſophy, and on the abuſe of that phraſe by ſome of the followers of Dr. Reid; but we do not agree with him in his indiſcriminate cenſure of the philoſophy of Hartley, nor in his incidental encomiums on the metaphyſical ſagacity of Darwin, Turgot, and Condorcet.

The vibrations and vibratiuncles of Hartley, we have no objection to diſcard at once as idle and dangerous reveries; for they are neither ſenſations nor ideas, nor, granting their reality, would they contribute in the ſmalleſt degree to explain the nature either of the one or of the other. The great law of *aſſociation*, however, is an undoubted fact; and had Hartley, following the example of Newton with reſpect to gravitation, reſted on it as an *ultimate* fact, his obſervations on man would have been much leſs abſtruſe than they are, and certainly worth the ſtudying. This author, indeed ſeems to think

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It is not till we *reflect* upon the reſiſtance made by Locke's flint or ball to compreſſion, that we acquire a *diſtinct* notion of ſolidity; but this is acknowledged by Dr. Reid in the ſame chapter, though we do not chooſe therefore to ſay or ſuppoſe that he contradicts himſelf!

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it a matter of comparatively ſmall importance to aſcertain the origin of our affections.

"The queſtion concerning the origin of our different affections leads indeed," he ſays, "to ſome curious analytical diſquiſitions; but is of very ſubordinate importance to thoſe inquiries which relate to their laws, and uſes, and mutual references. In many ethical ſyſtems, however, it ſeems to have been conſidered as the moſt intereſting ſubjects of diſquiſition which this wonderful part of our frame preſents." P. 130.

Whether it be the *moſt* intereſting ſubject of diſquiſition we ſhall not now inquire; but it is certainly a ſubject *highly* intereſting, as upon it judicious education almoſt entirely depends. Such of our affections as are *factitious*, may be prevented or formed by a vigilant attention to the early habits of children; whereas, ſuch as are inſtinctive, ought to be only regulated, and probably cannot be extinguiſhed. On this account we earneſtly wiſh, that Mr. Stewart, in the proſecution of his own ſpeculations on the human mind, of which the reſult is here announced as ſoon to be given to the public, would pay particular attention to the law of aſſociation, and the origin of the affections; for we ſhall venture to aſſure him, that by no ſpeculation is he likely to render more eſſential ſervice to the public.

Though we have occaſionally expreſſed a difference in ſentiment or opinion from Mr. Stewart, we cannot take leave of him without declaring, that we have been inſtructed as well as amuſed by this little volume. It is indeed an elegant and elaborate performance; though it is difficult for us to conceive how ſo much time and attention could have been employed on its compoſition, as is implied in the following paragraph, which, though not unfit perhaps for the ſociety to which it was read, might ſurely have been kept from the public eye.

"In concluding this memoir, I truſt I ſhall be pardoned, if, for once, I give way to a perſonal feeling, while I expreſs the ſatisfaction with which I now cloſe finally my attempts as a biographer. Thoſe which I have already made were impoſed on me, by the irreſiſtible calls of duty and attachment; and, feeble as they are, when compared with the magnitude of ſubjects, ſo ſplendid and ſo various, they have encroached deeply on that ſmall portion of literary leiſure which indiſpenſable engagements allow me to command. I cannot, at the ſame time, be inſenſible to the gratification of having endeavoured to aſſociate, in ſome degree, my name with three of the greateſt which have adorned this age;—happy if, without deviating intentionally from truth, I may have ſucceeded, however imperfectly, in my wiſh, to gratify at once the curioſity of the public, and to ſooth the recollections of ſurviving friends.—But I, too, have deſigns and enterprizes of my own; and the execution of theſe (which, alas! ſwell in magnitude

magnitude as the time for their accompliſhment haſtens to a period) claims at length an undivided attention. Yet I ſhould not look back on the paſt with regret, if I could indulge the hope, that the facts which it has been my province to record,—by diſplaying thoſe fair rewards of extenſive uſefulneſs, and of permanent fame, which talents and induſtry, when worthily directed, cannot fail to ſecure,—may contribute, in one ſingle inſtance, to foſter the proud and virtuous independence of genius; or, amidſt the gloom of poverty and ſolitude, to gild the diſtant proſpect of the unfriended ſcholar, whoſe laurels are now ſlowly ripening in the unnoticed privacy of humble life." P. 204.

ART. VII. *The Tranſactions of the Royal Iriſh Academy. Volume VII.* 4to. 380 pp. Bonham, Dublin. 1800.

THE Papers, which form the contents of this volume of the Tranſactions of the Royal Iriſh Academy, are arranged under two diviſions; namely, Science and Polite Literature; the firſt of which comprehends fifteen papers; but one only is contained in the latter. We ſhall endeavour to give an idea of the ſubjects of thoſe valuable papers in the following pages.

I. *On the Preceſſion of the Equinoxes.* By the Rev. Matthew Young, D. D. &c.

The principal object of this paper is, to point out the fallacy, or ſource of error, which renders Sir I. Newton's calculation, relative to the preceſſion of the equinoxes, ſo much ſhort of the truth, as it is unanimouſly acknowledged to be, by ſcientific perſons. This author commences by ſtating three lemmas, which Newton premiſes to the inveſtigation of the nature of the preceſſion of the equinoxes. Two of thoſe lemmas are acknowledged to be juſtly demonſtrated. With reſpect to the third, Dr. Young, in the firſt place, demonſtrates it in Newton's ſenſe; after which, he endeavours to correct the concluſion, on the principles propoſed by Simpſon and Friſi. This correction, with its application, and ſeveral neceſſary explanations, form the contents of the reſt of the paper; to which a plate with diagrams is annexed.

II. *General Demonſtrations of the Theorems for the Sines and Coſines of Multiple Circular Arcs, and alſo of the Theorems for expreſſing the Powers of Sines and Coſines by the Sines and Coſines of Multiple Arcs; to which is added a Theorem, by the Help whereof the ſame Method may be applied*

to demonſtrate the Properties of Multiple Hyperbolic Arcs. By the Rev. J. Brinkley, A. M. Andrews' Profeſſor of Aſtronomy.

We cannot give our readers a proper idea of the contents of this ingenious mathematical paper, without tranſcribing more of the work than we can admit; and mathematical papers are thoſe of all others which leaſt allow of abridgment.

III. *Remarks on the Velocity with which Fluids iſſue from Apertures in the Veſſels which contain them.* By the Rev. Matthew Young, D. D. &c.

This author endeavours to account for the differences of the velocities with which a fluid is obſerved to iſſue out of the different apertures, by taking into the account the various concurring circumſtances; ſuch as the preſſure of the ſuperincumbent fluid; the preſſure of the atmoſphere; the directions of all the filaments of the fluid, which run towards the aperture; the friction; and the length of the adjutage. Such particulars have alſo been examined by other ingenious perſons, whoſe aim was to form a theory, which might be ſufficient to account for the reſult of the experiments. Their exertions have undoubtedly thrown conſiderable light upon the ſubject; and to this end, the author of the paper which is at preſent before us has likewiſe contributed. But it muſt be acknowledged, that as yet no theory is ſufficient to account for all the variety of phænomena relative to the exit of fluids out of given apertures made in the ſides of known veſſels. The defect principally ariſes from the impoſſibility of aſcertaining the number and the actions of all the circumſtances which tend to accelerate or to retard the motion of a fluid. A plate with three diagrams is annexed to the paper.

IV. *A new Method of reſolving Cubic Equations.* By Thomas Meredith, A. B.

It is evident to every mathematician, that an equation of this form, $x^3+3cx^2+3c^2x+c^3-a=0$, differs from a perfect cube only in its laſt term; therefore the reſolution is eaſily effected, namely, by tranſpoſing a, and extracting the cubic root from each ſide of the equation. But the difficulty conſiſts in reſolving cubic equations which are not of the abovementioned form. Now, for this purpoſe, Mr. Meredith gives an ingenious ſolution of the following problem, which he illuſtrates by means of ſuitable examples. The problem is, "To reduce any cubic equation to this form, $x^3+3cx^2+3c^2x+c^3-a=0$, that is, to reduce it to an equation, in which the

ſquare of the co-efficient of the ſecond term is triple the co-efficient of the third."

It is evident, that the equation ſo transformed may be reſolved merely by the extraction of the cube root, as mentioned above; whence the roots of the original equation are eaſily derived.

V. *On the Force of Teſtimony in eſtabliſhing Facts contrary to Analogy.* By the Rev. Matthew Young, D. D. &c.

In phyſical ſubjects, the rules of probability are true in general, though fallacious in particular caſes; but the application of ſimilar rules to moral affairs is vaſtly more vague and uncertain. Yet it muſt be acknowledged, that when the chain of cauſes and effects is far removed from our perception, it is by the aid of ſuch rules only that we are enabled to form ſome idea of future events. The preſent paper furniſhes an inſtance of the application of ſuch rules to a branch of ethics, which perhaps is the moſt doubtful and perplexing: the performance, however, is elegant, and highly deſerving the attention of the learned world.

This author, in the firſt place, ſtates, and briefly illuſtrates, Ariſtotle's idea concerning quantity; and to this he ſubjoins the following perſpicuous abridgment of the doctrine of chances, together with its application to the force of teſtimony.

"The probability," he ſays, "of an event, according to De Moivre and Simpſon, is greater or leſs according to the number of chances by which it may happen, compared with the whole number of chances by which it may either happen or fail.

"As, ſuppoſing it were required to expreſs the probability of throwing either an ace or duce at the firſt throw with a ſingle die; then there being in all 6 different chances or ways that the die may fall, and only 2 of them for the ace or duce to come upward, the probability of the happening of one of theſe will be $\frac{2}{6}$ or $\frac{1}{3}$.

"Wherefore if we conſtitute a fraction, whereof the numerator ſhall be the number of chances whereby an event may happen, and the denominator the number of chances whereby it may either happen or fail, that fraction will be a proper exponent of the probability of happening.

"For the ſame reaſon, the probability of its failing will be equal to the number of chances for its failing, divided by the ſum of the number of chances of happening and failing together.

"The probability, therefore, either of the happening or failing of an event is always expreſſed by a proper fraction.

" If the number of chances of happening be = o, that is, if the event be impoſſible, the numerator, and therefore the fraction, will be = o; o therefore denotes impoſſibility.

" If the number of chances of failing be = o, that is, if the event be certain, the numerator will be equal to the denominator, and the fraction = 1; unity therefore expreſſes certainty.

" Probability therefore extends, as Mr. Locke obſerves, from certainty to impoſſibility.

" When the chances for the happening of an event are equal to the chances of its failing, the fraction expreſſing the probability is = $\frac{1}{2}$, which is the mean between impoſſibility and certainty.

" One event, therefore, is ſaid to be more probable than another, when its probability is expreſſed by a greater fraction; though, in the common acceptation of the word, that only is ſaid to be probable, whoſe probability exceeds half certainty; for if the probability be equal to half certainty, it is called *doubtful;* and if the probability be leſs than half certainty it is ſaid to be *improbable.*

" Since the chances for happening or failing are equal to the whole number of chances, the probabilities of the happening and failing of the event are together = 1, that is, equal to certainty.

" Therefore the probability of happening is equal to the difference between certainty and the probability of failing; and the probability of failing equal to the difference between certainty and the probability of happening.

" From what has been ſaid it follows, that the probability that a witneſs tells truth, in a given inſtance, will be expreſſed by a fraction whoſe numerator is the number of chances for his telling truth, and the denominator the ſum of the number of chances for his telling truth and for his telling falſhood together.

" In like manner, the probability that an argument is true, is to be eſtimated by the ratio of the number of chances for its truth to the number of chances for its truth and falſhood together." P. 82.

Dr. Young then ſtates and anſwers certain obvious objections, which might be made to the above-mentioned doctrine; and, by way of illuſtration or corroboration of the ſame, he introduces the opinions of various eminent authors; ſuch as Dr. Waring, De Moivre, Hume, Bernouilli, Dr. Price, Reid, Prieſtley, &c. after which he ſays,

" Having now ſhewn, that our belief in a courſe of nature and in human teſtimony is equally derived from experience, that the degree of probability is proportional to the number of previous experiments when they are very numerous, and that any given degree of probability is juſtly expreſſed by a fraction which denotes the value of our expectation; it follows, that theſe probabilities derived from our experience reſpecting any ſpecies of natural phænomena, and the veracity of human teſtimony, are homogeneous quantities; and therefore may be juſtly compared with each other.

" But the conviction produced by teſtimony is capable of being carried much higher than the conviction produced by other experi-

ence; and the reaſon is this, becauſe there may be concurrent teſtimonies with reſpect to the truth of the ſame individual fact; whereas there can be no concurrent experiments with reſpect to an individual experiment. There may indeed be analogous experiments, in the ſame manner as there may be analogous teſtimonies; but in a courſe of nature there is but one continued ſeries of events; whereas in teſtimony, ſince the ſame event may be obſerved by different witneſſes, their concurrence is capable of producing a conviction more cogent than any which is derived from any other ſpecies of events in the courſe of nature. In material phænomena, the probability of an expected event depends ſolely on analogous experiments, which have been made previous to the event; and this probability admits of indefinite encreaſe from the unlimited encreaſe of the number of theſe precedent experiments. The credibility of a witneſs ariſes likewiſe from our experience of the veracity of previous witneſſes, and admits of unlimited encreaſe, according to their number; and the law of its encreaſe is, of courſe, the ſame with that derived from phyſical events. There is, however, another ſource of the encreaſe of teſtimony, which is likewiſe unlimited, derived from the number of concurrent witneſſes; and its encreaſe, on this account, follows a law different from the former. The evidence of teſtimony therefore admitting of an unlimited encreaſe on two different accounts, and the probability of the happening of any ſpecific event admitting only of one of them, the former is capable of indefinitely ſurpaſſing the latter." P. 101.

VI. *On the Number of the primitive Colorific Rays in Solar Light.* By the Rev. Matthew Young, D. D. &c.

On this abſtruſe ſubject, which has employed the thoughts of the ableſt philoſophers from Newton's time to the preſent day, too much attention cannot be beſtowed; this being the foundation of the extenſive doctrine of optics, from an elucidation of which, conſiderable improvements may be expected in the practical, as well as in the theoretical, part of that ſcience.

Two principal opinions have been publiſhed reſpecting the number of the primitive colorific rays of light. Newton ſeems to have proved, that thoſe rays are ſeven in number. Mr. Du Fay, and Father Caſtell, have maintained, that there are only three original colorific rays; namely, red, yellow, and blue; and they were led to adopt that theory, principally becauſe the painters can form all the other colours from due mixtures of the above-mentioned three colours.

A brief ſtatement of the principal reaſons, which have been advanced both for and againſt each of thoſe opinions, occupies a few of the firſt pages of Dr. Young's paper; after which, he proceeds to enquire into the nature and compoſition of the ſolar ſpectrum itſelf, in order to obtain, if poſſible, the true doctrine of the origin of colours. In the

courſe of this examination, he again briefly conſiders the objections that are uſually made to the Newtonian theory; after which, he ſays,

"It ſeems, therefore, that the only way remaining, by which we can experimentally aſcertain the compoſition of theſe colours, if they be indeed compound, is tranſmiſſion. For ſince tranſparent coloured bodies are ſuch merely by their letting paſs through them, either ſolely or more copiouſly, rays of a certain colour, and intercepting all others, ſuch tranſparent bodies, applied to compound colours, will aſcertain that compoſition, by extinguiſhing, in a great meaſure, all rays except ſuch as are ſo adapted to its conformation, as to paſs through it, and give it its peculiar denomination of colour.

"In order to try the truth of the hypotheſis of ſeven colours by this teſt, I looked through a blue glaſs at the red end of the ſpectrum: now we are to conſider, that if that part of the ſpectrum was compoſed of red rays, and none other, the only effect of the blue glaſs would either be a total or partial ſuffocation of the red rays; and therefore that part of the ſpectrum, when looked at through the glaſs, would either totally diſappear, or become a faint and diluted red. But, on experiment, it appeared of a purple colour. The purple in this caſe could not be a primitive and original colour, as is manifeſt, becauſe it did not proceed from the purple part of the ſpectrum; we muſt therefore conclude, that it was a compound colour. But purple, when compound, is made up of blue and red; therefore it follows, that ſome blue rays did actually exiſt in the red part of the ſpectrum; which, combined with the few ſtraggling red rays which penetrated the blue glaſs, compoſed that purple colour, which the red extremity of the ſpectrum aſſumed, when viewed by the light tranſmitted through the blue medium.

"To try, on the other hand, whether any red rays lay hid amongſt the blue, I proceeded in the ſame manner, and looking at the blueſt part of the ſpectrum through a red glaſs, it appeared of a purple colour; ſome red rays, therefore, are equally refrangible with the blue; and if the red extends as far as the blue, there is no reaſon why we may not ſuppoſe that it extends ſomewhat farther, ſo as to compound, with a diluted blue, the extreme colours of the ſpectrum, indigo and violet.

"But it may be ſaid, that if blue rays exiſted amongſt the red, that part of the ſpectrum could not appear ſo extremely brilliant as it really does; but would put on a purpliſh appearance in the ſpectrum itſelf, even to the naked eye. In anſwer to this objection we may obſerve, that the moſt intenſe and vivid natural red bodies do, in fact, reflect a very great proportion of blue rays, becauſe they appear of a ſtrong blue colour when placed in the blue part of the ſpectrum; and therefore they reflect juſt as many when the direct white ſolar light falls on them, in which all that blue is involved; though by the predominance of the red rays, they appear of that colour, without any viſible tincture of blue.

"In order to determine whether the purple appearance of the red extremity of the ſpectrum, when viewed through a blue glaſs, was cauſed by any of the white ſolar light, which might perhaps be reflected

flected from the air, or ſurrounding objects to the ſpectrum, and thus throw on that part ſuch a quantity of blue as might produce a ſenſible effect; I cauſed the middle and moſt intenſe part of the red to paſs through a hole in a blackened paper, and then fall on an optical ſcreen; by which I was ſure that I had as pure and uncompounded a red as could be deſired; which alſo underwent the uſual teſt of purity by ſubſequent refraction, without any change in the form of the ſpectrum; I then looked at the body which was illuminated with this red, through the ſame blue glaſs, and the effect was the ſame as before.

"To try this doctrine of three parent colours ſtill farther, I conſidered, that if the orange were really compounded of the red and yellow rays, then by looking at the orange through a red glaſs, the orange would in a great meaſure vaniſh, and the red would appear to extend much farther than in the original ſpectrum; becauſe the yellow rays being conſiderably obſtructed, the red would become more predominant; and that part of the ſpectrum which before appeared orange, in conſequence of a certain mixture of yellow and red, would now, by the failure of ſo conſiderable a part of the yellow, loſe its orange appearance, and put on that of red: and, on experiment, I found the caſe to be ſo really in fact; for while an aſſiſtant looked at the ſpectrum through the red glaſs, I moved an obſtacle from the red towards the other end of the ſpectrum, deſiring him to ſtop me when the obſtacle ſhould arrive at the confines of red and orange; but when he did ſo, the obſtacle had attained the middle of the orange, or rather had paſſed beyond it. Now if the orange were really a primitive colour, I ſhould ſuppoſe, that when looked at through the red glaſs, it would either appear diluted, without any change of dimenſions; or that, if the weak part of the orange, next the red, ſhould vaniſh, by the obſtruction of the glaſs, a dark interval would appear between the orange and the red; in neither caſe can we account for the apparent extenſion of the red into the region of the orange; nor by any other hypotheſis, as appears to me, than that ſome of the red rays are equally refrangible with ſome of the orange." P. 129.

In the latter part of the paper, this author endeavours to derive additional corroboration of the doctrine of three colorific rays, from Dr. Darwin's obſervations, which are inſerted in the 76th volume of the Philoſophical Tranſactions.

VII. *Obſervations on the Theory of electric Attraction and Repulſion.* By the Rev. George Miller.

This author briefly ſtates the principal theories that have been offered in explanation of electric attraction and repulſion; namely, thoſe of Franklin, Æpinus, De Luc, and Cavallo; to each of which he makes ſeveral objections; and then propoſes his own ſyſtem.

VIII. *A general Demonſtration of the Property of the Circle diſcovered by Mr. Cotes, deduced from the Circle only.* By the Rev. J. Brinkley, A. M. &c.

The

The nature of the contents of this paper is clearly announced in its firſt three paragraphs, which are as follows:

"The very elegant property," this author ſays, "of the circle diſcovered by the celebrated Cotes, has for its extenſive uſes always been juſtly eſteemed among mathematicians. The inventor left no demonſtration of it; and although it immediately excited the attention of the moſt eminent cultivators of the ſcience, yet no general inveſtigation has been hitherto given, if we except one derived from the hyperbola and impoſſible expreſſions, which was firſt given by De Moivre, afterwards by Maclaurin and other authors. But the elegance of the theorem, and the ſtrictneſs of mathematical reaſoning, ſeem to require a very different kind of demonſtration. The author of "Epiſtola ad Amicum de inventis Cotesii," has indeed attempted a demonſtration from the circle only; however it will readily appear on examination that it is not general, even conceding the demonſtration of the theorem for expreſſing the coſine of a multiple arc in terms of the coſine of the ſimple arc. No author before Dr. Waring has given a general demonſtration of this latter theorem, and conſequently all demonſtrations of Cotes's property by the circle alone previous to his, cannot be general ſo far as that theorem is concerned; and it will be found, that in another circumſtance not leſs important they are all defective. Dr. Waring, in his letter to Dr. Powell, has, from his theorem for the chords of the ſupplement of a multiple arc, ſhewn the truth of Cotes's property in particular inſtances; and, in his "Propr. Algebr. Curv. Prob. 32," has given the heads of a general ſolution. But it appears that one of the ſteps there omitted is the only difficult part of the demonſtration after conceding the theorem for the coſine of a multiple arc.

"The demonſtration here given is general, and probably as direct and ſimple as the propoſition will admit. The proof of the lemma which it was neceſſary to premiſe is much the moſt difficult part of the whole, and it is in that ſtep of the demonſtration where the lemma is applied that all demonſtrations heretofore have been defective, and only applicable to particular inſtances." P. 151.

IX. *Additional Obſervations on the Proportion of real Acid in the Three Ancient known Mineral Acids, and on the Ingredients in various neutral Salts and other Compounds.* By Richard Kirwan, Eſq. &c.

This extenſive paper, which, by itſelf, might have formed a ſeparate publication of a good ſize, is divided into Chapters, of the contents of which, we ſhall endeavour to give our readers ſome adequate idea, in as conciſe a manner as the nature of the ſubject will admit.

The fourth volume of the Tranſactions of the Royal Iriſh Academy, contains a paper of Mr. Kirwan, in which he ſtates the proportion of real acid in the three mineral acids anciently known, as alſo the proportion of ingredients in a great many

neutral

neutral ſalts. But, having, ſince the publication of that paper, made a variety of new experiments and obſervations on the ſame ſubject, Mr. K. inſerts the ſame in the commencement of the preſent paper, wherin he gives a very uſeful table of the quantity of real acid in 100 parts of vitriolic, or of nitrous, or of marine acid liquors, of different denſities, at the temperature of 60°.

Immediately after the above-mentioned table, Mr. K. ſtates the reſults of his experiments and obſervations relatively to the alterations which are produced on the ſpecific gravities of the mineral acids, by different degrees of temperature.

Thoſe ſtatements are followed by twelve problems, relative to the uſe of the tables, which Mr. K. illuſtrates by means of proper examples.

The title of the ſecond Chapter is *Illuſtrations of the Proportion of Ingredients in Vitriolic neutral Salts.*

This Chapter is divided into ten ſections; namely, I. Vitriolated Tartar. II. Of Soda and vitriolated Soda, or Glauber. III. Barolite, and Baroſelenite. IV. Aerated Stronthian. V. Aerated Lime, and Selenite. VI. Selenite. VII. Of Magneſia and Epſom. VIII. Alum. IX. Vitriol of Iron. X. Vitriol of Lead, Vitriol of Copper, and Vitriol of Zinc.

The third Chapter treats of the nitro-neutral ſalts; and the fourth of muriatic neutral ſalts. Each of thoſe Chapters is divided into ſections, the titles of which need not be tranſcribed, ſince they are ſimilar to thoſe of the ſecond Chapter; namely, ſaturated combinations of the reſpective acids with other ſubſtances.

The latter part of the paper contains remarks on Mr. Richter's calculation of the proportions of ingredients in neutral ſalts; and, laſtly, concludes with five tables; namely, a table of the real quantity of real acid taken up by mere alkalies and earths; a table of the quantity of alkalies and earths taken up by 100 parts of real vitriolic, nitrous, muriate, and carbonic acid, ſaturated; one on the quantity of neutral ſalts afforded by 100 parts of the above-named acids when ſaturated with the above-named baſes; a table on the quantity of neutral ſalt afforded by 100 parts of different baſes, when combined with the vitriolic, nitrous, marine, or carbonic acid; and a table of the proportion of ingredients in ſeveral ſaline compounds.

X. *Eſſay on Human Liberty.* By Richard Kirwan, &c.

This little Eſſay may be conſidered as conſiſting of two parts; for its commencement contains the neceſſary definitions and

and explanations, or the ſubject itſelf; but the reſt of the paper principally conſiſts of anſwers to the objections to human liberty, which have been advanced by Dr. Prieſtley, and other writers.

XI. *Synoptical View of the Weather in the Year* 1798. By Richard Kirwan, &c.

This Synoptical View conſiſts of one table, which contains, for every month in the year 1798, a ſingle ſtatement of each of the following particulars; namely, the higheſt and loweſt altitudes of the barometer, with the days in which they were obſerved; together with the mean of thoſe altitudes; the higheſt, loweſt, and mean altitudes of the thermometer; the number of rainy days in each month, together with the reſpective quantities of water fallen during each month; and, laſtly, the number of ſtorms, with the direction of the wind.

The mean of all thoſe particulars for the whole year, which is ſtated at the bottom of the page, ſhows, that the mean of the greateſt heights of the barometer, was 30,56 inches; that of the leaſt was 29,3; and that of the means was 30,079. The mean of the thermometer was 49,22; the whole number of rainy days was 191. The total quantity of rain amounted to 20,16457 inches; and the number of ſtorms was 27.

XII. *An Abſtract of Obſervations on the Weather of* 1798, *made by* Henry Edgeworth, Eſq. *at Edgeworthſtown in the County of Longford, in Ireland.*

This Abſtract conſiſts of a table, which, like the preceding article, contains one ſtatement for each month of the year 1798. The particulars, or the titles of the columns, are, the higheſt, loweſt, and mean altitudes of the barometer; the like of the thermometer; the number of rainy days; and, laſtly, the quantity of rain. From the mean of thoſe particulars for the whole year, which is ſtated at the bottom of the table, it appears, that the greateſt height of the barometer was 30,25 inches, the leaſt 28,1, and the mean 20,5; the greateſt height of the mercury in the thermometer was 76°, the leaſt 18°, and the mean 48°; the number of rainy days was 132; the total quantity of rain amounted to 35,56 inches.

To this table is ſubjoined, *an Abſtract of the Quantity of Wind in the Years* 1796, 1797, 1798; alſo a ſhort account of the inſtruments uſed for the above-mentioned obſervations.

XIII. *A Method of expreſſing, when poſſible, the Value of one variable Quantity in integral Powers of another and conſtant*

ſtant Quantities, having given Equations expreſſing the Relation of thoſe variable Quantities. In which is contained the general Doctrine of Reverſion of Series, of approximating to the Roots of Equations and of the Solution of fluxional Equations by Series. By the Rev. J. Brinkley, M. A. &c.

This author commences, by giving an idea of the ſubject of his paper, in the following words:

"The moſt general," he ſays, "and uſeful problem in analytics is, from a given relation between two variable quantities, to expreſs one of thoſe quantities in terms of the other and conſtant quantities. The caſes, however, in which this can be completely performed are few in compariſon of thoſe in which it can be only partially done. Among the partial ſolutions are thoſe by ſeries not terminating. When ſuch ſeries converge, they afford the ſolution required. Various methods have been given by authors for obtaining theſe ſeries, principally derived from thoſe given by Sir I. Newton. Of theſe, the method of aſſuming a ſeries with coefficients to be determined from a compariſon of homologous terms is, perhaps, the beſt where it can be practiſed; yet the caſes are very numerous where without other aſſiſtance it is difficult, and almoſt impoſſible, to practiſe it with any advantage. A method, therefore, which, beſides being in all caſes as ſimple as any of the others, is as general as can be deſired, and is often attended with the ſuperior advantage of demonſtrating the law of the ſeries, muſt be an object for the conſideration of mathematicians. Such a method is attempted in the following pages." P. 321.

The method here alluded to conſiſts in a more extenſive application of a theorem, which was originally given by Dr. Brook Taylor, in his method of increments. That original theorem was not applicable to all caſes; ſo that the ſolution of the moſt complicated caſes could not be effected without the help of other methods.

"This farther aſſiſtance," Mr. B. ſays, "I have endeavoured to give in the following pages, principally by theorems for taking fluxions of different orders per ſaltum, that is, without finding the fluxions of the inferior orders. Theſe will render the theorem of Taylor of the moſt extenſive utility, as will beſt be ſeen by the examples hereafter given."

After a few remarks on M. de la Grange's attempts to ſimplify the computation of a certain ſeries of fluxions which relates to the ſubject of the preſent paper, this author gives the demonſtration of the above-mentioned theorem of Dr. Taylor; to which he ſubjoins his own problems for finding fluxions per ſaltum, and illuſtrates the ſame by means of ſuitable examples in various branches of pure and mixed mathematics.

XIV. *Account of the Weather at Londonderry in the Year* 1799. By William Paterſon, M. D. &c.

This author ſtates, in a ſingle table, the ſummary of the following particulars for each month of the year 1799; namely, prevalent winds, fair days, ſhowery, wet, total, hail, ſnow, froſt, thunder, and lightning.

Various general remarks are ſubjoined to the above-mentioned table.

XV. *Synoptical View of the State of the Weather at Dublin in the Year* 1799. By Richard Kirwan, &c.

The conſtruction of the table, which contains this ſynoptical view, is ſimilar to that of article XI. The reſult, upon the whole, which is ſtated at the bottom of the table, ſhows that the greateſt altitude of the barometer was 30,51 inches, the leaſt was 29,276, and the mean 29,977; the mean temperature, as ſhown by the thermometer, was 45,06; the number of rainy days was 160; on 20 of which ſome ſnow fell. The total quantity of rain-water amounted to 22,585 inches.

XVI. *Some Obſervations upon the Greek Accents.* By Arthur Browne, Eſq. &c.

Mr. Browne having had the opportunity of converſing with ſome modern Greeks, was thereby enabled to make ſeveral curious obſervations on their mode of uſing and of applying the accents; concerning the meaning and uſe of which, he obſerves, much controverſy has ariſen.

He begins by briefly mentioning the principal opinions that have been publiſhed concerning thoſe accents, by the moſt celebrated authors, ſuch as Grævius, Stevens, Iſaac Voſſius, Hennin, &c. Then he ſtates his own obſervations, the principal of which we ſhall ſubjoin in his own words.

After having frequently converſed with the above-mentioned native Greeks, he ſays:

" The reſult was, to my great ſurpriſe, that the practice of the modern Greeks is different from any of the theories contained in the books I have mentioned: it is true they have not two pronunciations for proſe and for verſe, and in both they read by accent, and ſo far confirm the theory of the learned Biſhop, the lateſt writer I have mentioned; but they make accent the cauſe of quantity; they make it govern and control quantity; they make the ſyllable long on which the acute accent falls, and they allow the acute accent to change the real quantity: in theſe latter reſpects, therefore, they agree with Mr. Primatt, but they deſert him when he therefore concludes that poetry is not to be read by accent—they always reading poetry as well as proſe

by

by accent. Whether any inference can hence be drawn as to the pronunciation of the ancients, I muſt leave, after what I have premiſed above, to men of more learning; but I think it is at leaſt ſo probable, as to make it worth while to communicate to the Academy the inſtances which occurred in proof of this aſſertion more particularly." P. 366.

Thoſe inſtances are accordingly related; and, in the ſequel, he adds:

"At length having met with the commander of the ſhip, and his clerk, Athanaſius Κόσμος, and finding that the latter had been a ſchoolmaſter in the Morea, and had here learnt to ſpeak Engliſh fluently, I put the queſtion to them, in the preſence of a very learned College friend; and at another time, to avoid any error, with the aid of a gentleman who is perfectly maſter of the Italian language. Both the Greeks repeatedly aſſured us, that verſe as well as proſe was read by accent, and not by quantity; and exemplified it by reading ſeveral lines of Homer, with whoſe name they ſeemed perfectly well acquainted." P. 368.

This paragraph is followed by various other remarks, in elucidation of the opinions already advanced; after which, he ſays:

"On the whole, then, I am inclined to conclude, not only that the ancient Greeks as well as the moderns read both verſe and proſe by accent, which, indeed, the learned Biſhop before alluded to always inſiſts; but alſo, which he denies, that they ſuffered the accents to control and alter the quantity: he does not indeed deny this, if the tones are given where the accentual marks are placed, but he denies that they were ſo given. Dacier, Pearce, and Clarke admit that they read proſe by accent, not by quantity. The learned prelates contend, that they could not have had a different mode of reading proſe and verſe. I accept both propoſitions, though without admitting their inferences*, and the combination of thoſe propoſitions proves my opinion, which, however, I do not advance dogmatically or decidedly, but with that feeling which I think becomes every member of this Academy, of wiſhing to advance uſeful or ornamental knowledge by free diſcuſſion, and the ſuggeſtion of ſuch ideas as ſeem to him worthy at leaſt of the conſideration of the literary world. In the idea that accent muſt affect quantity, I have numerous ſupporters as well as opponents. I only differ from the former in thinking, that verſe muſt ſtill be read by accent. I ſhall not trouble the ſociety further, but by the addition of a copy of a letter, written by a Greek ſailor belonging to the ſhip I have mentioned, to the agent ſent over here by the Turkiſh ambaſſador to watch the intereſt of the cargo, written in the preſent year, which the latter was ſo good as to give to me, to ſhew the analogy

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* Of the former, that verſe is not to be read by accent; of the latter, that though it is, its quantity is not thereby affected.

between

between the modern and ancient language of Greece. It will be obſerved, that this humble mariner uſes the accents with as much attention as any ſcholar." P. 378.

A *fac ſimile* of the above-mentioned letter, and an Engliſh tranſlation of the ſame, conclude the paper and the volume.

ART. VIII. *Prophetiæ de Septuaginta Hebdomadis apud Danielem explicatio: quam Reverendo admodum in Chriſto Patri Beilbeio, Epiſcopo, cæteroque Clero Londinenſi, concione ad eos habitâ, in ædc D. Alphægii 12° Maii A. D. 1801, propoſitam, eorum hortatu in lucem edit Johannes Moore, LL. B. Collegii de Sion Præſes. Adjiciuntur ad calcem notæ, in quibus fuſius tractantur quædam et illuſtrantur.* 8vo. 32 pp. Rivingtons. 1802.

THIS tract is of a nature which requires that it ſhould be clearly diſtinguiſhed from the ordinary diſcourſes of the pulpit, whether addreſſed to the people or to the clergy. Its ſubject is that celebrated prophecy of Daniel, which all interpreters conſider as intended to mark the time of the Meſſiah's Advent, though they differ their mode of arranging the parts and ſubdiviſions of the period.

The chief reaſon of theſe differences, Mr. Moore conceives to be, that the generality of interpreters have given their attention rather to the chronological computation than to the ſenſe of the words: "de verborum ſenſu indagando parum ſoliciti, Temporum Rationi ſupputandæ totis viribus incubuerunt." He determines therefore to take a contrary method, and to weigh well the ſenſe of the Prophecy, before he attempts to apply it to the chronology. Mr. M. begins, however, by aſſuming the twentieth year of the reign of Artaxerxes (Longimanus) when Nehemiah, on his paſſionate ſolicitation, was ſent to Jeruſalem to rebuild the city, and repair the gates. (Nehem. ii. 1-8.) His opinion alſo is, that the 70 weeks (or 490 years) extend beyond the paſſion of our Saviour, to the deſtruction of Jeruſalem, and beyond it. The firſt epocha, the 20th of Artaxerxes, is not new, nor peculiar to this writer; the principal differences between him and other interpreters, are, that he conſiders the "ſealing of the Viſion and the Prophecy" as not complete at the death of Chriſt, but at the capture of Jeruſalem, or rather at the ſolemn cloſe of the Canon of the New Teſtament by St. John in the Apocalypſe: he conſiders alſo the expreſſion of "Meſſiah *the Prince*," as ſignifying Chriſt

Chriſt coming in power againſt Jeruſalem, as he himſelf foretold he ſhould. The chief innovation by which he ſupports this interpretation (in itſelf probable at firſt view) is that of tranſlating the paſſage uſually rendered, "the ſtreet ſhall be built again, and the wall, even in troublous times," (v. 25)* in an oppoſite ſenſe; namely, "tum denuo deſolabitur Platea, Muruſque et Turris Tyrannidi miniſtrans." This new interpretation of courſe requires to be diſtinctly ſupported, and on the poſſibility of eſtabliſhing it depends principally the reception of the comment, which in other reſpects is probable and good. The grammatical and critical part of the queſtion we ſhall leave the learned to diſcuſs at leiſure; the interpretation we think luminous, and worthy of much conſideration.

According to the propoſed explanation, the Prophecy diſtinctly ſays, that from the going forth of the edict to reinſtate Jeruſalem, to Meſſias the Prince (i. e. the ſon of man coming with power) ſhall be ſeven weeks and ſixty-two weeks. *So divided* that at the end of ſixty-two weeks Meſſias ſhall be cut off, but not for himſelf†; and after ſeven weeks more, the people of the Prince (the Romans) ſhall deſtroy the city and the ſanctuary, &c. The only difficulty hanging upon this interpretation, excluſive of the new conſtruction, is the throwing the ſeven weeks after the ſixty-two, which in v. 25 are otherwiſe placed. Yet conſidering the ſeven and the ſixty-two, as deſigned to make up the number 69. it is not perfectly unnatural to place the ſmaller number firſt, though not deſigned to take the lead in the chronological order. This explanation becomes indeed almoſt inevitable, from the immediate reſumption of the 62 weeks, in v. 26, as the period when the Meſſiah ſhould be cut off.

The 69 weeks being thus accounted for, there remains one week only to complete the 70, of which the prophet ſeems immediately to ſpeak: "and he ſhall confirm the covenant with many for one week, (i. e. for ſeven years); and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe," &c. But here Mr. Moore objects; and ſays, no, it is not the 70th week of which the prophet here ſpeaks, but a reſumption of the account of the 69th; becauſe, he ſays, that in the midſt of it the ſacrifice and the oblation ſhall ceaſe; which had happened already, if the deſtruction was then paſt. In the midſt of this week, therefore, happened the ceſſation of the ſacrifice, &c. from the preſſure of the war and the

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* Namely, תבנית רחוב וחרוץ ובצוק העתים.

† But for the good of all mankind.

ſiege;

ſiege; and in the remainder happened "the overſpreading of abominations, which made it deſolate;" in which ſtate it was to continue, "even until the conſummation, and that determined ſhall be poured out upon the deſolate." The 70th week, then, or the laſt ſeven years, is the time which elapſed after the deſtruction of Jeruſalem, to the ſealing of the prophecy, namely, the delivering of the final predictions of the Apocalypſe, by which the ſacred code is cloſed.

We have thus endeavoured clearly to ſtate the interpretation of Mr. Moore, and are far from wiſhing to open any controverſy upon the ſubject. Let it be weighed and conſidered, not by a few critics at their deſks, but by learned divines in general, with all their ſagacity, and all the implements of learning in their hands. As far as our leiſure has allowed us to conſider it, we are perfectly ready to declare, that we think it attended with many advantages, removing ſome difficulties, and throwing a light upon the prophecy which has never been given before. Our ſincere wiſh, therefore, is, that it may be ultimately eſtabliſhed; and our commendation of the author, for his very laudable, learned, and ſagacious effort, is by no means leſs ſincere.

The chronological calculations applicable to this prophecy, thus interpreted, Mr. M. conſiders, properly enough, as ill ſuited to a ſermon. After ſaying, however, very truly, that we want data for an exact chronology, and that even the true date of our Saviour's birth has never been perfectly fixed, he thus generally applies the prophecy to the chronology.

"Conceſſo tamen à viceſimo Artaxerxis uſque ad Chriſti necem elapſos eſſe annos plus minus quadringentos triginta quatuor (quod ut nec liquidò demonſtrari ita nec facilè refelli poteſt) quâ ratione, inquies, ex ſpatio inter Dominum noſtrum in Cœlos receptum et everſa Hieroſolyma efficientur hebdomadæ ſex cum dimidiâ, quùm, ut vulgò numerantur, non interceſſerint anni amplius triginta ſeptem? At hic quoque nobis non defuturum ſpero, quo duce hactenùs uſi ſumus, angelum; qui, cùm meſſiam POST ſexaginta duas hebdomadas peremptum iri apertè indicet, non niſi exactis iſtis hebdomadis, et inchoatâ jam primâ ex ultimis ſeptem, forſan et ad finem vergente, paſſurum eſſe Chriſtum non temerè inferre videmur. Et ſicut hebdomadas de quibus nunc agitur non à quo tempore ſervator noſter cruci affixus eſt, ſed aliquot altiùs annis initium duxiſſe decernimus, ita cùm nondum medium attigiſſet, immò cùm parùm provecta eſſet ultima ex iſtis hebdomadis, Hieroſolymam exciſum iri colligere eſt tum ex vi vocis Hebrææ quæ MEDIUM ſonat, quæque portionem rei dimidio minorem non nunquam denotet, tum ex promiſſo quo Dominus noſter diſcipulos ſuos maturiorem dierum iſtorum finem ſperare juſſit. Atque hoc pacto angelo fatidico ſalva erit fides, etiamſi ea, quibus præſtituæ erant ſex hebdomadæ cum dimidiâ, intra annos à morte Chriſti triginta

ginta ſeptem vel octo concluſa reperiantur. Everſis autem ſub iſtius dimidiæ initium templo et urbe ſanctâ, reſtant ad hebdomadas ſeptuaginta implendas anni circiter duodecim; quibus exeuntibus divum Johannem viſionem et prophetiam obſignâſſe, et ſacrum Novi Fœderis canona, uti vocant, perfeciſſe, etſi non in promptu ſit probare, non injuriâ tamen mihi perſuaſum habere videor." P. 23.

The concluſion, addreſſed to the exemplary prelate who was preſent, and the reſt of the clergy, is modeſt and judicious; and leaves on the mind of the reader, as it would on thoſe of the hearers, a ſtrong impreſſion of the merits of the preacher. Learned illuſtrations of the Hebrew are ſubjoined, in a ſet of notes; and every thing is properly given, by which the ſubject can be fairly offered to the conſideration of the learned.

ART. IX. *The Works of the Right Honourable Lady Mary Wortley Montagu; including her Correſpondence, Poems, and Eſſays, publiſhed by Permiſſion from her genuine Papers. In Five Volumes.* 12mo. 1l. 5s. Phillips. 1803.

AT length the public receives a genuine edition of the Letters, and other works, of this celebrated female; and as they are now given on the authority of her illuſtrious deſcendants, the queſtion concerning the genuineneſs of the three volumes formerly publiſhed, is finally decided. The Letters were genuine, though they were ſurreptitiouſly obtained. How they were procured is differently related. According to the profeſſion of the editor, which ſhould have been reprinted here, they were "faithfully tranſcribed from the original manuſcript of her Ladyſhip at Venice." The editor, who then ſuppreſſed his name, is now ſaid to have been Mr. Cleland, who afterwards forged a fourth volume, pretending to be a continuation of the Letters. The character of that editor will not much confirm his teſtimony; but as he had certainly been in the Eaſt, it might be true that he ſaw and was acquainted with the author at Venice. The matter is thus told by Mr. Dallaway, who writes the Memoirs of Lady Mary W. M. prefixed to the preſent volumes. She had herſelf tranſcribed them in two volumes, 4to. which ſhe gave to Mr. Sowden, a clergyman at Rotterdam. After her death in 1762, the volumes were purchaſed of Mr. Sowden by the Earl of Bute, yet they had ſcarcely arrived in England, when they appeared in a publication by Beckett, in three volumes, 12mo. Of this unex-

unexpected publication, Mr. Sowden could give no further account, than that

"a ſhort time before he parted with the MSS. two Engliſh gentlemen called on him to ſee the Letters, and obtained their requeſt. They had previouſly contrived that Mr. Sowden ſhould be called away during their peruſal, and he found on his return that they had diſappeared with the books. Their reſidence was unknown to him; but on the next day they brought back the precious depoſit, with many apologies. It may be fairly preſumed, that the intervening night was conſumed in copying theſe Letters by ſeveral amanuenſes." P. 26.

We may allow perhaps ſo much to the pretence of the editor (that they had been tranſcribed at Venice) as to ſuppoſe that the application to Mr. Sowden was probably for the ſake only of completing a tranſcript, which had been begun ſurreptitiouſly, we may ſuppoſe, at Venice. Had Cleland's copy been ſooner complete, he would probably have publiſhed ſooner; and the mode uſed with reſpect to Mr. Sowden, was better calculated to complete an imperfect copy, than to begin and finiſh an entire tranſcript.

However this may be, the Letters publiſhed in 1763 were the actual Letters of Lady M. W. M. and they are now reprinted literally, and in the ſame order, only with the advantage of having the names of the perſons addreſſed, inſerted in general at full length, inſtead of the mere initials; and the acceſſion of ſome few Letters of Pope, to which others in the collection were anſwers. The Letters of Pope which now firſt appear with their anſwers, occur in the following places: vol. i. p. 223; vol. ii. pp. 55, 71, 126, 203; and vol. iii. p. 88; in all, ſix. Of theſe, not one is now firſt publiſhed, though the editor ſeems to think ſo of the firſt among them; for he ſays, "the Letter of Pope to which this is an anſwer (i. e. the Letter at p. 223, vol. i.) is now firſt printed from the original MS." Vol. i. p. 232. We do not imagine that he deſigned to miſlead; but if he had looked with a little more care into Warton's Pope, he would have found the very ſame Letter, in vol. vii. p. 195. The truth is, that Dr. Warton publiſhed ſixteen of Pope's Letters to Lady M. W. M. and not thirteen as this editor ſays; thirteen only are indeed in the place to which he refers, but three more are in vol. vii.

Prefixed to the Letters from the Eaſt, are a few of an earlier date. Some of theſe are between Lady Mary Pierrepont (as ſhe then was) and Mrs. Anne Wortley, the ſiſter of Mr. Wortley, whom ſhe ſoon after married. It is well obſerved by the editor, in a note, that this Mrs. A. W. was a young lady, and of the ſame age with Lady Mary; the title of Mrs. being only the faſhion of the day, inſtead of Miſs, which has ſince been

been ſubſtituted. This acknowledgment he makes as a conceſſion, he ſays, to "better judgments," as he had, in arranging the Letters for the firſt edition, ſuppoſed Mrs. Anne to be the mother of Mr. W. This conceſſion is rightly made, and according to it, in a note on one of the Letters, he ſays, "alluding to her *brother*, E. Wortley Montagu, Eſq. and his future connection with Lady Mary Pierrepont." Vol. i. p. 122. Is it not then moſt ſtrange, to ſee ſtill remaining in the Memoirs, "in this intimacy originated her connection with Edward Wortley Montagu, Eſq. the *eldeſt ſon* of the lady *abovementioned*," when no other lady has been mentioned but the ſame Mrs. Anne Wortley? The public ſurely deſerves more attention than ſuch careleſſneſs indicates.

Among theſe early Letters are ſeveral that were addreſſed to Mr. W. Montagu before marriage, by which it appears, that he was rather a cold and uncertain lover, and that Lady M. had ſome difficulty in fixing him. The following Letter ſhows more ſubmiſſion on her part than we ſhould have expected from a beauty and a wit, "with ſtockings blue."

"To E. W. Montagu, Esq.

"Indeed I do not at all wonder that abſence, and variety of new faces, ſhould make you forget me; but I am a little ſurpriſed at your curioſity to know what paſſes in my heart (a thing wholly inſignificant to you) except you propoſe to yourſelf a piece of ill-natured ſatisfaction, in finding me very much diſquieted. Pray which way would you ſee into my heart? You can frame no gueſſes about it from either my ſpeaking or writing; and ſuppoſing I ſhould attempt to ſhew it you, I know no other way.

"I begin to be tired of my humility: I have carried my complaiſances to you farther than I ought. You make new ſcruples: you have a deal of fancy; and your diſtruſts, being all of your own making, are more immoveable, than if there were ſome real ground for them. Our aunts and grandmothers always tell us, that men are a ſort of animals, that if ever they are conſtant, it is only when they are ill-uſed. 'Twas a kind of paradox I could never believe: experience has taught me the truth of it. You are the firſt I ever had a correſpondence with, and I thank God I have done with it, for all my life. You needed not have told me you are not what you have been: one muſt be ſtupid not to find a difference in your Letters. You ſeem, in one part of your laſt, to excuſe yourſelf from having done me any injury in point of fortune. Do I accuſe you of any?

"I have not ſpirits to diſpute any longer with you. You ſay you are not yet determined: let me determine for you, and ſave you the trouble of writing again. Adieu, for ever: make no anſwer. I wiſh, among the variety of acquaintance, you may find ſome one to pleaſe you; and can't help the vanity of thinking, ſhould you try them all, you won't find one that will be ſo ſincere in their treatment, though a

thouſand more deſerving, and every one happier. 'Tis a piece of vanity and injuſtice I never forgive in a woman, to delight to give pain; what muſt I think of a man that takes pleaſure in making me uneaſy? After the folly of letting you know it is in your power, I ought in prudence to let this go no farther, except I thought you had good-nature enough never to make uſe of that power. I have no reaſon to think ſo: however, I am willing, you ſee, to do you the higheſt obligation 'tis poſſible for me to do; that is, to give you a fair occaſion of being rid of me. M. P." Vol. i. p. 158.

As Lady Mary had been learnedly educated, one of her leſſons was tranſlating the Enchiridion of Epictetus; and a Letter to Burnet, Biſhop of Saliſbury, here publiſhed (p. 133) ſubmits it to his reviſion, and cites Eraſmus in favour of female learning. Subjoined to the Eaſtern Letters, are a collection written to her ſiſter, the Counteſs of Mar, at Paris, from 1720 to 1727. Then follow ſome written to Mr. Wortley, during her ſecond reſidence abroad, from 1739 to 1761; and, intermixed with theſe (though no other perſon is mentioned in the general title), are many to Lady Bute, her daughter; many more, indeed, than to Mr. Wortley. Nor does it appear that he ever again ſaw her for the 22 years which elapſed after this ſecond departure for the continent, of which health was the cauſe or the pretext. As theſe Letters are new to the public, we ſhall lay before our readers one which deſcribes Louvere, on the lake Iſeo, in the Venetian territory, a place where ſhe reſided for ſome time.

" TO THE COUNTESS OF BUTE.

Louvere, July 21, N. S. 1747.

Dear Child,

" I am now in a place the moſt beautifully romantic I ever ſaw in my life: it is the Tunbridge of this part of the world, to which I was ſent by the doctor's order; my ague often returning, notwithſtanding the loads of bark I have taken. To ſay truth, I have no reaſon to repent my journey, though I was very unwilling to undertake it, it being ten miles, half by land and half by water; the land ſo ſtony, I was almoſt ſhook to pieces, and I had the ill luck to be ſurpriſed with a ſtorm on the lake, that if I had not been near a little port (where I paſſed a night in a very poor inn), the veſſel muſt have been loſt. A fair wind brought me hither next morning early. I found a very good lodging, a great deal of good company, and a village in many reſpects reſembling Tunbridge Wells, not only in the quality of the waters, which is the ſame, but in the manner of the buildings, moſt of the houſes being ſeparate at little diſtances, and all built on the ſides of hills, which indeed are far different from thoſe of Tunbridge, being ſix times as high: they are really vaſt rocks, of different figures, covered with green moſs, or ſhort graſs, diverſified by tufts of trees, little woods, and here and there vineyards, but no other cultivation, except gardens like thoſe on Richmond hill. The whole lake of

Iſeo,

Iſeo, which is twenty-five miles long, and three broad, is all ſurrounded with theſe impaſſable mountains, the ſides of which, towards the bottom, are ſo thick ſet with villages (and in moſt of them gentlemen's ſeats), that I do not believe there is any where above a mile diſtance one from another, which adds very much to the beauty of the proſpect.

"We have an opera here, which is performed three times in the week. I was at it laſt night; and ſhould have been ſupriſed at the neatneſs of the ſcenes, goodneſs of the voices, and juſtneſs of the actors, if I had not remembered I was in Italy. Several gentlemen jumped into the orcheſtra, and joined in the concert, which I ſuppoſe is one of the freedoms of the place, for I never ſaw it in any great town. I was yet more amazed, while the actors were dreſſing for the farce that concludes the entertainment, to ſee one of the principal among them, and as errant a *petit maître* as if he had paſſed all his life at Paris, mount the ſtage, and preſent us with a cantata of his own performing. He had the pleaſure of being almoſt deafened with applauſe. The ball begun afterwards, but I was not witneſs of it, having accuſtomed myſelf to ſuch early hours, that I was half aſleep before the opera finiſhed: it begins at ten o'clock, ſo that it was one before I could get to bed, though I had ſupped before I went, which is the cuſtom.

"I am much better pleaſed with the diverſions on the water, where all the town aſſembles every night, and never without muſic; but we have none ſo rough as trumpets, kettle-drums, and French horns; they are all violins, lutes, mandolins, and flutes doux. Here is hardly a man that does not excel in ſome of theſe inſtruments, which he privately addreſſes to the lady of his affections; and the public has the advantage of it, by his adding to the number of the muſicians.

"The fountain where we drink the waters riſes between two hanging hills; and is overſhadowed with large trees, that give a freſhneſs in the hotteſt time of the day.

"The proviſions are all excellent; the fiſh of the lake being as large and well taſted as that of Geneva, and the mountains abounding in game, particularly black cocks, which I never ſaw in any other part of Italy; but none of the amuſements here would be ſo effectual to raiſing my ſpirits as a letter from you. I have received none ſince that of February 27. I do not blame you for it, but my ill fortune, that will not let me have that conſolation. The newſpaper informs me, that the Chevalier Gray (ſo he is ſtyled) is appointed miniſter at Venice. I wiſh you would let me know who he is, intending to ſettle our correſpondence through his hands. I did not care to aſk that favor of Lord Holderneſs.

"Dear child, I am ever your moſt affectionate mother." P. 18.

Among the Poems, which occupy the latter part of the fifth volume, there are few, we believe, which have not appeared before. The ſix Town Eclogues are all claimed for Lady Mary, though it has been uſual to attribute two at leaſt to Pope and Gay. The cauſe of the miſtake is, however, ex-

plained in the Memoirs, by saying that it arose from copies found among the papers of those poets, to which they had added corrections. What the editor means by asserting that Town Eclogues by Mr. C. Jenner are printed in Dodsley's collection, we cannot conceive! Lady Mary's six Eclogues are in that work, vol. i. p. 91; but no other that we have seen. This is another strange instance of carelessness.

The Memoirs of Lady Mary are, however, not ill drawn up, and are sufficient for the occasion. Subjoined to vol. i. are *fac-simile* copies of Letters from Addison, Pope, Young, Sarah, Dutchess of Marlborough, and Henry Fielding, besides a specimen of Lady's Mary's own hand; and, prefixed to the Poems, is another specimen, containing this attestation. "All the verses and prose in this book were wrote by me, without the assistance of one line from any other.

"Mary Wortley Montagu."

The spurious volume, attributed to Cleland, is also before us. He continues the numbers of the Letters from the third volume, beginning with No. 53, and takes all other methods to give colour to his imposition. The imitation is by no means ill executed; and it is curious enough, that the expression of "the wicked wasp of Twickenham," so often cited as Lady Mary's, is in the third of these suppositious Letters. The present publication, as containing much new matter, and generally interesting, cannot want recommendation; and it fully confirms the fame of Lady Mary as an epistolary writer.

ART. X. *An Historical Review of the State of Ireland, &c.*

(Continued from our last, p. 483.)

WERE we to form our opinion of the reign of Elizabeth from Mr. Plowden's work, we should be led to suppose, that the conduct of her governments towards the natives of Ireland was even more impolitic, unjust, and oppressive, than those of her predecessors, which this Historical Review has represented as so wicked and absurd. But if we turn to those * writers who have given an account of this eventful period

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* Namely, Hooker who is far from partial to the Irish governments, Wilkins, Perrot's Letters, Cox, Ware, an anonymous work entitled the Life of Sir John Perrot, Sydney's Letters, Rymer, and the Lambeth MSS. to which Mr. Plowden might have had access, besides the

period of Iriſh hiſtory, and whoſe relations, as they were not written for a party purpoſe, are entitled to our credit, we ſhall find, that it was her liege ſubjects, i. e. the coloniſts, and not the native Iriſh, who had juſt grounds of complaint againſt her conduct. The manifold calamities which the former ſuffered during this reign, aroſe principally from the following circumſtances. That Princeſs was ever too ready to lend a willing ear to the inſidious repreſentations of thoſe great diſſemblers O'Nial and Tyrone, and their aſſociates; in conſequence of which, two of her ableſt Lieutenants, Sir J. Sydney and Sir J. Perrot, were removed from their governments. The vigour and abilities of theſe deputies, and their perfect knowledge of the inſincerity and ſecret practices of the Iriſh chieftains, had rendered their adminiſtrations formidable to the diſaffected party, who laboured inceſſantly for their removal, and at length ſucceeded. Their ſucceſſors were, in general, men of very inferior capacities, and totally unacquainted with the genius of the people whom they were ſent to govern; and the * ſhort time which moſt of them were ſuffered to remain in that kingdom, prevented them from acquiring the knowledge of the Iriſh character which was ſo neceſſary to their government. Elizabeth, moreover, was never inclined to grant either men or money for the ſervices of Ireland: and, therefore, during the early part of her reign, her deputies were obliged to ſtruggle with great difficulties, and were compelled, in many inſtances, to have recourſe to meaſures highly injurious to the future repoſe of that kingdom, although they might have ſerved the ſhort-ſighted objects for which they were adopted. One of the moſt impolitic of theſe expedients (the fatal conſequence of which was afterwards diſcovered in Tyrone's rebellion) was the meaſure of arming and embodying, into a kind of militia, the native Iriſh, in order to repel the frequent invaſions of the Scots; who, during the beginning of this reign, ſo often landed in the north of Ireland, and made it the ſcene of their predatory irruptions. This Iriſh militia, who were all Catholics, hated the Engliſh only one degree leſs than the Scots;

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the MSS. of Trinity College, Dublin, which Dr. Leland quotes: all of theſe ſurely are entitled to more credit than the wretched compoſitions of that miſerable bigot O'Sullivan, to whom Mr. Plowden ſeems ſo much indebted for his information.

* The Lord Deputies in this reign were, Suſſex, Arnold, Sir J. Sydney, Sir J. Perrot, Fitz-William, Pelham, Eſſex the father, Sydney again, Sir W. Ruſſel, Sir H. Bagnal, Lord Grey, Lord Burgh, Ormond, Eſſex the ſon, firſt ſtyled Lord-Lieutenant, Mountjoy; fifteen times the government of Ireland was changed in this reign.

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and, in consequence, afterwards to a man joined in Tyrone's grand popish rebellion; and were the chief cause that the final reduction of that formidable rebel was not effected, without such an expence of blood and treasure*. These were some of the causes which contributed to the duration of the convulsions of Ireland during Queen Elizabeth's reign. But the principal cause of those rebellions, the source from whence those waters of bitterness flowed, and have continued to flow, was religious bigotry, which sharpened the ancient animosity of the natives against the English, and gave fresh zeal and enthusiasm to their efforts to shake off the dominion of England.

During the feeble Catholic government of Queen Mary, Ireland had been distracted by the petty wars of chieftains against chieftains, and septs against septs, which her wretched administration was unable to restrain. But from the moment that Elizabeth ascended the throne, and declared for the Reformation, the grand Irish popish confederacy, in concert with Spain and Rome, was formed against her; which afterwards, when England was threatened with invasion by Philip, burst forth into two violent and well-organized rebellions, the last of which was not finally extinguished during her reign. Both these rebellions were openly abetted by the Pope, Philip, and all Elizabeth's foreign enemies, and were fomented in Ireland by the practices of the Catholic clergy, aided by the zeal of the ecclesiastical † missionaries from abroad.

That O'Nial, Tyrone, Desmond, and the other rebel-leaders of that day, were indifferent to all religious creeds, or too ignorant to comprehend any, we are willing to admit. But that

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* See all the authorities already referred to, and also Nanton's Fragmenta Regalia.

† Namely, two Spanish ecclesiastics who arrived after Desmond was slain; Carte does not mention their names, in whose Introduction to the Life of Ormond the fact is stated. Don Matthew Oviedo, another Spanish missionary, who brought O'Nial a consecrated plume from the Pope; Saunders, the famous English fanatic; Allen, an Irish priest, sent with a mission from Rome; not to mention the *Bulls* against Elizabeth, sent from Rome to Tyrone. This man, Shawn O'Nial, called by his countrymen the *great* O'Nial, was a ferocious barbarian, his rebellion began in 1560. After he was conquered, he was received into favour; and, in 1567, he rebelled again, and being pushed by Sir H. Sydney, gave himself up to the Scotch invaders, by whom he was murdered treacherously at a feast; he was noted for his debaucheries, and after his intemperance used to plunge his body in the mire, to allay the fever his excesses had produced; he put some of his followers to death for introducing the use of bread from the English. Cox, p. 321; Hume's Eliz. chap. 45.

religious

religious bigotry was their chief ally, and the great incitements to the exertions of their fanatic followers, can only be controverted by thoſe who are deſtitute of candour, or of hiſtorical information.

Mr. Plowden would wiſh to convince his readers, that religious bigotry was but a ſecondary cauſe of the convulſions of Ireland during this reign, which, according to his work, were provoked by the oppreſſions of the Iriſh government; whereas, in truth, the ſeverities and confiſcations of which he complains, did not take place, until after the Queen had been juſtly incenſed at the treachery and rebellions of the native Iriſh. For when Sir John Perrott, in the 29th year of Elizabeth's reign, reſigned his government,

"He delivered the ſword," ſays Leland, "to his ſucceſſor, declaring, that he left the kingdom in peace, and that now, although a private man, he would engage to bring in any ſuſpected leader within twenty days, without violence or conteſt; he embarked with the acclamations, particularly of the lower orders of the people, who had felt the benefits of his adminiſtration; old Tirlaugh, of Tirowen (an O'Nial) followed him to the water-ſide bathed in tears."

That the principal cauſe of Tyrone's rebellion was religious fanaticiſm, or that it was the means he made uſe of to excite his countrymen to arms, the Manifeſto which he publiſhed previous to his great inſurrection ſufficiently proves. He tells them in it, "as I ſhall anſwer before God, I will employ myſelf to the utmoſt of my power, for the extirpation of hereſie, and the planting of the Catholic religion." Again, "I give you to underſtand upon my ſalvation, that chiefly and principally I fight for the Catholic faith, to be planted throughout all our poor country, as well in cities as elſe where;" and again, "if I had gotten to be King of Ireland without having the Catholic religion, which before I have mentioned, I would not accept the ſame:" and after informing them that they could not conſcientiouſly pay obedience to an excommunicated Princeſs, though "there might have been a mitigation* made by her in favour of Catholics, by which they might be licenced, in civil matters, to give her, during their inability, obedience;" he concludes with this exhortation:

"And now let us join all together, to deliver this our poor country from that infection of hereſie with which ſhe is, and ſhall be, if God do not ſpecially favour us, moſt miſerably infected; taking exam-

* Here is an admiſſion out of the mouth of this great rebel, that indulgencies were allowed to the Catholics of Ireland in this reign, which were denied to their brethren of that day in England.

ple

ple from that moſt Chriſtian and Catholick country of France; whoſe ſubjects, for defence of the Catholick faith, maintained warres ſo long, yet againſt their moſt natural King, as he was, by their means, conſtrained to profeſs the Catholick religion, duly ſubmitting himſelf to the apoſtolical ſee of Rome, to which doubtleſs we may bring our country, you putting your helping hand to the ſame*"

When, therefore, Mr. Plowden chooſes to aſſert, that "Tyrone's grand rebellion *was brought on* and continued by the noxious policy of treating the Iriſh as a divided, ſeparate, and enſlaved people," he advances a poſition unſupported by any one reputable hiſtorian, and ſolely reſting upon his own aſſertion. All the writers of this period agree, that Elizabeth was peculiarly anxious to conciliate this O'Nial; that ſhe received him at her court with diſtinguiſhed favour, created him Earl of Tyrone, and obliged her deputies to receive his frequent ſubmiſſions† and apologies for his inſurrections; in conſequence of which, they were reſtrained from counteracting his deſigns in their infancy; and thus he was ſuffered to mature that very formidable rebellion, to conquer which, Elizabeth was obliged to ſend her favourite Eſſex with twenty thouſand troops, and in conſequence of which that iſland was nearly laid waſte.

One of the principal *grievances* of this reign, of which the natives complained, was the attempt to introduce the trial by jury‡, that bulwark of Britiſh liberty; another was, the appointment of Sheriffs in their counties. In the thirty-ninth year of this Queen, when the Deputy Fitzwilliam, immediately upon his ſucceeding Sir J. Perrot, intimated to the chieftain of Fermanagh, that he would ſend a Sheriff into his county, "he ſhall be wellcome, anſwered Maguire; but let me know his Eirick (the fine by the Brehon laws for murder) that if my people cut off his head, I may levy it upon the

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* Camden, p. 644.

† He was received into favour five times; and, after his grand rebellion, James I. reſtored him to his lands and honours; notwithſtanding which, he rebelled again; and finally deſpairing of pardon, he fled to Spain, where, or at Rome, we forget which, he ended his turbulent life: his extenſive lands thus eſcheated to the crown.

‡ We have been informed, that at this day in Connaught, and many other parts of Ireland, the lower orders of the Iriſh deteſt the trial by jury, which they conſider (particularly when it is compoſed of Proteſtants) as only a more pompous mode of unjuſtly putting them to death: ſo little alteration have centuries made in the prejudices of the Iriſh!

country*;" and, among the Bills which the Catholic oppoſition in that Parliament (which Mr. Plowden informs us was *packed*, for the baſe purpoſes of giving legiſlative ſanction to unjuſt meaſures†) refuſed to paſs, we find the following; namely, one for laying a ſmall duty on wines, and another for the ſuſpenſion of Poyning's laws; the repeal of which, in our own times, was the firſt meaſure taken to eſtabliſh the independence of Ireland; and for the obtaining of which, the Iriſh patriots imagined they deſerved the eternal gratitude of their country. Theſe two Acts were at length, not without difficulty, paſſed, in the fourth ſeſſion of this Parliament, in which this Catholic oppoſition alſo rejected two Bills, one for the reparation of parochial ſchools, and another for the erection of free ſchools‡. Their conduct is thus accounted for by Dr. Leland, who quotes Hooker, who was ſo ſcandalized at their conduct.

"The enemies of the reformed religion, a numerous party, thoſe who dreaded the diminution of their power, in the ſeveral diſtricts which they had been uſed to oppreſs; thoſe who enriched themſelves, and ſupported their petty feuds by Iriſh exactions, &c. all came to Parliament with a determined reſolution to oppoſe every meaſure that came from the throne§."

Can we therefore wonder, that a princeſs of Elizabeth's temper, who treated her own Parliaments with ſo high a hand, ſhould have impriſoned thoſe Deputies, whom this Catholic oppoſition, which ſo factiouſly oppoſed her favourite Reformation, and her plans for civilizing Ireland, ſent to London, to lay what they called their grievances at the foot of the throne?

As to that

"unparalleled ſyſtem of confiſcation and depopulation which," Mr. Plowden ſays, "began in this reign; and which, being in its nature ſo diametrically oppoſite to union, pointedly marks the evils which ſo long afflicted Ireland for want of this ſalutary meaſure;"

we beg leave, in anſwer, to obſerve, that this writer ſeems to have forgotten, that confiſcation of property, in conſequence of treaſon, was formerly, and ſtill is, the law of England as well as of Ireland; nor has the act of union repealed this ſtatute; and as to the depopulation of which he complains, it aroſe from the in-

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* Sir J. Davis, p. 259, edit. 1613.
† Hiſtorical Review, p. 75.
‡ Rymer, T. 15, p. 676.
§ Leland, vol. ii. book 4, chap. 1.

evitable

evitable conſequences of the inſurrections of the Iriſh, who were then (as we fear many of them ſtill are) only to be taught leſſons of obedience in the field of battle. The lands of Ireland were forfeited for rebellion. That they have been forfeited over and over again, we admit; and this is eaſily accounted for, becauſe the hiſtory of that country is little more than the hiſtory of a ſeries of rebellions. When, therefore, this writer condemns this ſyſtem of confiſcation, he condemns the laws of our country; which, in ſpite of the ſenſibilities of modern philoſophers, and the practices of modern reformers, will, we truſt, be immortal.

To expoſe all the miſrepreſentations and erroneous concluſions to be found in this author's review of the reign of Elizabeth, it would be neceſſary to write a chapter longer than his own. We ſhall only therefore detain our readers by laying before them an extract from the Earl of Eſſex's Letter to the Queen, given in Mr. Plowden's Appendix; and to which, in p. 81 of the firſt volume, he ſeems ſo triumphantly to refer. We treſpaſs thus on our readers, becauſe, although the picture was drawn for the natives in Queen Elizabeth's time, we are ſorry to be obliged to obſerve, that *ſome traces* of the reſemblance may be found among their deſcendants of *a much later period.*

" In their affection," ſays Eſſex, " they love nothing but idleneſs; in their rebellion, they have no other end but *to ſhake off the yoake of obedience to your Majeſtie, and to rout out all remembrance of the Engliſh nation in this kingdom.* I ſay, I ſay this of the people in general, for I find not only a great part thus affected, but that it is a general quarrel of the Iriſh; and they who do not proteſs it are either ſo few or ſo falſe, that there is no account to be made of them. The Iriſh nobility and Lords of counties do not only affect this plauſible quarrel, and are divided from us in religion*, but have an eſpecial quarrel againſt the Engliſh government, becauſe it limiteth and tieth them, who have ever been, and ever would be, as abſolute tyrants as any under the ſun†."

It is plain, therefore, who it was that oppreſſed the common people of Ireland in the reign of Elizabeth; and who endeavoured to reſtrain thoſe oppreſſions.

We paſs on to the reign of James I.

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* This happily is no longer the caſe.

† It would have been more prudent in Mr. Plowden to have left this Letter from Eſſex to Queen Elizabeth out of his Appendix; every line of it being *unluckily* a contradiction to his poſitions.

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"The acceſſion of the houſe of Stewart," ſays Mr. Plowden, "to the throne of England, and *conſequently to that of Ireland**, forms a very notable æra in the modern hiſtory of that country, the conduct of the Iriſh to his family, and their treatment of them in return, furniſhes a moſt melancholy illuſtration of that deteſtable policy of the Stuarts, which baſely laviſhed that favour upon their *enemy* (the Proteſtants we preſume) which was the rightful *perquiſite* of their faithful friend" (the Catholics).

In anſwer to this accuſation againſt the Princes of the Houſe of Stuart, we muſt obſerve, firſt, that it does not appear to us to have been ſuch very bad policy in moſt of the Kings of England of that race, to have entruſted the political power of the ſtate to that party which obeyed their laws, ſupported their power, and in conſequence preſerved the connexion of the two countries; rather than to the oppoſite party, which hated the Engliſh power, fomented rebellion after rebellion, and upon every favourable opportunity, endeavoured to extirpate the Britiſh name and nation out of their country. Secondly, it appears to us, that a great ſhare of the guilt *(whatever it may be)* of that "deteſtable policy," belongs to the Proteſtant Parliaments of England, as well as Ireland: and that therefore, however inclined James the Firſt, or any of his ſucceſſors, might have been to beſtow theſe *perquiſites* upon their *faithful friend*, theſe aſſemblies would, to a certainty, have taken the liberty of interpoſing and counteracting any *liberal* intentions which they might have formed, of entruſting the government of Ireland to a claſs of ſubjects, *implicitly obeying a foreign power*, whoſe code of eccleſiaſtical juriſprudence was not very favourable to the authority of an *heretical* prince.

Mr. Plowden ſeems quite to have forgotten, that there was at any period of our hiſtory a very well-founded horror of the maxims and practices of popery, in ſo much ſo, that when one of this family (againſt which he ſeems to have ſuch an implacable hatred) who was of a more *grateful* diſpoſition than any of his predeceſſors, attempted to grant theſe ſaid *perquiſites* to his faithful *friends;* his enemies, namely, all the Proteſtants of

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* We ſhall ſee that, notwithſtanding this poſition of Mr. Plowden's, which we know to be ſtrictly legal, he afterwards, in the reign of James the Second, denies that when William the Third aſcended the throne of England, he alſo mounted that of Ireland: becauſe, argues this lawyer, though James abdicated the throne of England, he never did that of Ireland; ergo, he was its lawful king. Q. E. D. In its proper place we ſhall attack this gentleman in *his own trade*, upon the legality of this poſition.

England

England who did not at all reliſh theſe *douceurs*, forced the *generous* James to abdicate the throne, and that ſoon after, the Proteſtants of Ireland, by their exertions at the battle of the Boyne, put an end to James's liberality in that kingdom.

Inſtead of examining, therefore, what the very lively imagination of this writer has ſuggeſted to him, that the Houſe of Stuart ought to have done, let us trace in his work, the miſrepreſentations he has given of what they actually did.

Mr. Plowden admits (and indeed he could not avoid it) that James the Firſt was extremely anxious to ingratiate himſelf with the Iriſh; accordingly we find, that the firſt act of his government was an act of very unuſual lenity; for he reſtored to his honours and *his lands*, that very rebel Tyrone, who, by his great rebellion in the laſt reign, had laid Ireland waſte, or, as this writer tenderly expreſſes it, "who in the late commotions had been very active againſt the government." James created O'Donnel, who had been alſo "very active againſt the government," Earl of Tyrconnel; which favours they requited, by plotting another rebellion, in concert with Spain and Rome, againſt the King's Iriſh government; which having been moſt fortunately diſcovered, they fled, and both found refuge with the Spaniſh King, and their friend the Pope. Mr. Plowden ſeems to have ſome doubts upon his mind, whether they were not "the victims of a ſham plot," and apprehends that they might have fled, not from a conſciouſneſs of their guilt, but from motives of fear only. Now, fear was no feature in the character of Tyrone. But Leland has expoſed the abſurdity of ſuch a ſuppoſition, as well as accounted for its origin.

"The writers of the Roman Catholic party," ſays this accurate hiſtorian, "have aſſerted, without any proof, or circumſtance of credibility, that they had been ſeduced into ſome private conferences, by one of the family of St. Lawrence, and afterwards betrayed by him to the deputy: but had any art or treachery been uſed to render them obnoxious to the laws, they had the fulleſt opportunity of explaining the deep ſcheme, and leaving ſome memorial in vindication of their conduct, either in Spain or Rome, where they were entertained and *reſpected*; but as no ſuch memorials have appeared in vindication of their conduct, they ſeem to have acquieſced in the charge of conſpiracy againſt the Engliſh government, and to have recommended themſelves to thoſe of their *own communion*, as men who had ſacrificed their honours and poſſeſſions to the freedom of their country, and the intereſts of their religion." Vol. ii. chap. 6, b. 4, p. 423.

In conſequence of their flight, their extenſive eſtates were forfeited to the crown, and James proceeded to plant his northern colony, which laid the firſt foundation for civilizing Ireland.

Mr.

Mr. Plowden's readers would from his work be led to ſuppoſe, that this extenſive diſtrict, colonized by James, containing four thouſand acres, and compriſing the greater part of the north of Ireland, was then a moſt flouriſhing, and well-peopled tract of land; and, he moreover aſſerts, that the natives were "forcibly diſpoſſeſſed," to make room for the new coloniſts. Now all the writers whom we have conſulted, agree in repreſenting it to have been a tract of land partly covered with wood, in which rebels and robbers found a ſecure ſhelter, the remainder being deſolated by war and famine; and that it muſt have lain waſte, without the deliberate and vigorous interpoſition of the Engliſh government. Indeed, when we conſider the characters of the former poſſeſſors, and particularly of Tyrone, it does not appear very probable (had we not even indiſputable evidence to the contrary) that a country over which they preſided, could have been the abode either of induſtry or of civilization.

James (ſays Leland*) who affected to derive his glory from the Arts of Peace, reſolved to diſpoſe of theſe lands in ſuch a manner, as might introduce all the happy conſequences of peace and cultivation. The experience of ages bears the moſt honourable teſtimony to the deſign, and Ireland muſt acknowledge, that here the firſt foundations were laid of its affluence and ſecurity; and Ireland does acknowledge with gratitude her obligation to James! for the part of that kingdom thus colonized, the North, is at this day the ſeat of her ſtaple manufacture†, the linen; it is the great bulwark of the Proteſtant religion; it is the moſt flouriſhing, the beſt civilized, and the only generally well-affected part of that iſland.

Had this gentleman, therefore, before he wrote his crude hiſtory of this celebrated northern plantation, taken the trouble to look into "the orders and conditions to be obſerved by the undertakers, &c." "the project for the diviſion and plantation of the eſcheated lands," "the commiſſion of enquiry with the articles and inſtructions annexed," as alſo into "Captain Pynnar's Survey, made at ſeveral times, and in ſeveral places, by virtue of the King's Commiſſions under the great Seal," all of which he might have found in that very valuable collection of Iriſh papers, entitled

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* Leland's Hiſt. Ireland, vol. ii. p. 429.

† Firſt introduced by Wentworth, Lord Strafford, in the reign of Elizabeth, and encouraged and foſtered by the great Duke of Ormond, at the beginning of the reign of James the Second.

"Harris's Hibernica;" and had he examined theſe *official documents* with an attentive and impartial eye, he muſt have informed his readers, that James, profiting by the example of the errors committed by Elizabeth in her ineffectual attempts at colonization, had formed his great plan in the manner moſt calculated to conciliate the native Iriſh, by a reſpect for their habits and prejudices, as far as was conſiſtent with the great object of their civilization which he had in view; and that therefore, inſtead of driving the Iriſh into the hills and faſtneſſes, he allotted to them the plains; that he ſuffered them to chooſe, as under-tenants and ſervants, thoſe of their own country and religion; and that, while the undertakers* and ſervitors† were all obliged to chooſe Scottiſh or Engliſh tenants (who were compelled to take the oath of ſupremacy) the former were tacitly exempted. That moreover he "gave the Iriſh eſtates in *fee-farm*, at the yearly rent of ten pounds thirteen ſhillings and four pence for every portion of a thouſand acres, and ſo rateably for greater proportions‡;" and that the only reſtraint he compelled them to ſubmit to was, "that they ſhould take no Iriſh exactions, and that they ſhould uſe tillage after the Engliſh manner§." Mr. Plowden acknowledges, in p. 105, that 116,330 acres of the five hundred thouſand were allotted to the natives; and, when it is recollected, that theſe lands were the plains, and of courſe the moſt fruitful, and that the mountainous and wooded parts were allotted to the undertakers and ſervitors, which they were obliged to clear and improve, the diſtribution appears to us to be very fair and equitable; and if Mr. Plowden, during his *three trips* to Ireland, had made one to the north, the preſent ſtate of that famous plantation would have convinced him, by a compariſon with the other provinces of that king-

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* The company of merchants in London.

† Thoſe who held civil or military employment in Ireland.

‡ Harris's Hibernica, p. 129.

§ i. e. that they ſhould give up their cuſtoms of burning the land (the old Iriſh mode of manuring), and ploughing by yoking their horſes to the ploughs by *their tails*, inſtead of tackle. Notwithſtanding this proviſion, they continued the uſe of their ancient mode; for Captain Pynnar, who, by the King's order, ſurveyed this plantation nine years after its firſt eſtabliſhment, every where reports, "that the Iriſh do ſtill plough by the taile." See Pynnar's Survey of Harris's Hibernica. N. B. In parts of Connaught the Iriſh ſtill plough by the tail, An. Dom. 1803.

dom,

dom, of the ineſtimable obligations which Ireland owes to James I.*

As to the ſuſpicions entertained of the Iriſh Catholics during the latter part of this reign, the precautions taken againſt them, and the manner in which James I. treated the deputation which the popiſh cabal ſent over to him†, we muſt remind our readers, ſince Mr. Plowden has *inadvertently* forgotten to do ſo, that theſe circumſtances all occurred after the fortunate diſcovery of the Gunpowder Plot, and the alarms of an *affiliated* conſpiracy in Ireland; which were fully authenticated, by the flights of Tyrone and Tyrconnel, and the daring practices of the eccleſiaſtical emiſſaries of Spain and Rome;—

"Ogni medaglio ha il ſuo reverſo;"

but, as Mr. Plowden thinks proper to give but one ſide of the medal, it became neceſſary for us to turn to the other, to ſee upon what occaſion it was ſtruck.

The commencement of Charles the Firſt's reign, Mr. Plowden admits, was highly gratifying to the Catholics of Ireland‡; and the meaſures purſued by his government in that country were lenient and very popular. Indulgences *on the ſcore* of religion were allowed to them, greater than they had ever experienced from a Proteſtant monarch ſince the Reformation. Theſe indulgences he repreſents as highly alarming to the Puritanic party§, which he would lead his readers to ſuppoſe was as powerful at that time in Ireland as in England. Now a ſtronger proof of their weakneſs cannot be produced, than the hiſtorical fact, that the Puritans were obliged to form a *coalition*‖ in Parliament with the Catholic party; and to join hand in hand with them, in their meaſures of oppoſition to government, and their ſtruggles againſt the King's prerogative. When, therefore, this writer aſſerts (p. 135) "that ſuch at this time was the prevalence of the Puritan party in Ireland; ſuch their arrogance, ferocity, and power; ſuch their avowed hatred to the

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* To ſecure to his Proteſtant plantation an influence in the ſtate, James I. erected ſixty-ſeven corporations, with the privilege of ſending members to the Parliament.

† Hiſtorical Review, p. 110. ‡ Ibid. p. 114.

§ Ibid. p. 115, et ſequentes.

‖ See Ruſhwood, vol. iv. and, from a manuſcript in Trinity College, Dublin, entitled "Journal of the Houſe of Lords," Leland informs us, that "the Catholic Lords, and thoſe Proteſtant Lords infected with the Puritanic ſpirit, alſo joined in their meaſures of oppoſition to Lord Strafford's adminiſtration." We have been informed, that the Iriſh oppoſition party in Parliament, in 1797, were, inadvertently no doubt, playing the game for the United Iriſhmen.

Catholics

Catholics (their parliamentary aſſociates); and ſuch their ſtill diſſembled, but active enmity to royalty, that the moſt ſerious apprehenſions were entertained of an immediate general maſſacre* or extermination of the whole body of the Catholics;" his work becomes an abſurd and miſchievous romance, and not an hiſtory. We muſt therefore look out for ſome other cauſe why the Catholics of Ireland, as Mr. Plowden expreſſes it, p. 141, "*united* in a regular ſyſtem of *ſelf-defence*, which, to this day," he ſays, "is *moſt unwarrantably* and *unjuſtly* ſtyled an odious and unnatural rebellion;" and fortunately we need not be very long in the ſearch.

"The clergy," ſays Leland, "by whoſe influence theſe violent proceedings were directed†, were, by their numbers and their principles, juſtly alarming to Government. They ſwarmed into the kingdom from foreign ſeminaries, where they had imbibed the moſt abject and peſtilent opinions of the papal authority. Seculars and regulars alike had bound themſelves by a ſolemn oath to defend the papacy againſt the whole world, to labour for the augmentation of its power and privileges, to execute its mandates, and to proſecute hereſies. The whole body acted in dangerous concert, under the direction of the Pope, and ſubject to the orders of the congregation *de propaganda fide*, lately erected at Rome; and many of them, by their education in the ſeminaries of Spain, were peculiarly devoted to the intereſts of that monarch: habituated to regard the inſurrections of the old Iriſh, in the reign of Elizabeth, as the moſt generous exertions of patriotiſm, and taught to deteſt the power which quelled this ſpirit, and eſtabliſhed a dominion on the ruins of the ancient dignity and pre-eminence of their countrymen."

But, as this picture has been copied by a Proteſtant divine, we refer our readers to the original, namely, the Narrative (throughout) of Walſh, the Iriſh Franciſcan Friar, who was preſent in Ireland at the time theſe tranſactions took place.

We have already remarked, that Mr. Plowden's mode of writing hiſtory is rather a novel one; and our obſervation is confirmed, by the manner in which he has compiled his hiſtory of this memorable reign: for he begins by informing his readers, in a note to p. 113, that they muſt give very little, if any

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* We have read of Popiſh maſſacres in the hiſtory of Ireland and France; but, in the courſe of our reading, we have not met with a ſingle maſſacre by Proteſtants.

† Namely, ſeizing upon the Proteſtant churches, and celebrating their worſhip with all poſſible publicity and oſtentation; erecting numerous nunneries and friaries, and a Popiſh college, in Dublin, immediately upon hearing of Charles's orders to his Deputy, Lord Faulkland, in the third year of his reign, to give the Catholics every poſſible indulgence and toleration, conſiſtently with the ſafety of the eſtabliſhed church. See Leland, vol. iii. chap. 1.

credit

credit to all the reputable hiſtorians of that remarkable epoch of Iriſh hiſtory, on account of their party prejudices; that Dr. Warner only can be truſted, whoſe book, we are told, is very ſcarce in Ireland; and therefore, although it does not give colour to any of Mr. Plowden's favourite poſitions, yet his Iriſh readers have his full permiſſion to conſult it on account of its ſcarcity.

The works of Lord Caſtlehaven, one of the members of the ſupreme (rebel) Catholic council of Kilkenny, and who commanded the rebel Leinſter horſe, under the rebel General Preſton; thoſe of the titular Biſhop of Ferns, who, in his book, ſtyles the maſſacre of 1641, "ſanctum et juſtiſſimum bellum;" and the writings of Meſſrs. Peter Walſh*, the Franciſcan, Geoghegan, O'Connor, and Currie, they have Mr. Plowden's permiſſion to place their confidence in; particularly as ſome of them agree with him, that the Iriſh maſſacre and rebellion of 1641 was provoked by the oppreſſions of the government of Lord Strafford.

Mr. Plowden having removed out of his way all impediments to hiſtorical miſrepreſentation, by thus interdicting any reference to Sir J. Temple, Doctor Borlace, Clarendon, Carte, and Sir Richard Cox, proceeds to eſtabliſh three poſitions. Firſt, that the cruel and wanton rebellion of the year 1641, was provoked by the rigour of Lord Strafford's adminiſtration; ſecondly, that the Catholics of that day were *zealous* loyaliſts, fighting for King Charles, his crown, and dignity; and, thirdly, that the Proteſtants of Ireland commenced the firſt maſſacre.

That all theſe poſitions are directly contrary to the faith of hiſtory, we have abundant proof drawn out at length, which may probably be produced in another form. At preſent, for brevity's ſake, we muſt confine ourſelves to the following remarks.

1. On the firſt head, that Lord Strafford, though imperious and harſh to individuals, was a good and beneficial Governor for Ireland, is proved by Leland and other writers. This victim to popular frenzy introduced the linen manufacture, to

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* Poor Peter Walſh honeſtly owns, that this rebellion was entirely the *handy-work* of the Catholic prieſts and foreign eccleſiaſtical emiſſaries; in conſequence of which, Peter, who ſeems to have been a very conſcientious man, has been ever conſidered, by the Catholic party, as a horrible renegado: as his work is probably not to be had in Ireland, Mr. P. may ſafely refer his readers to it.

promote which he gave 30,000l. out of his own pocket*. But whatever might have been the demerits of Strafford, there is little probability, or even poſſibility, that the rigours of his government ſhould have cauſed a rebellion and maſſacre ſeveral months after he was recalled, and had loſt his life. Strafford was beheaded May 12, 1641, and the maſſacre in Ireland commenced October 23, in the ſame year. It appears from the examination † of Dr. Jones, a Franciſcan friar, that the maſſacre was agreed upon early in October, at a meeting of conſpirators, where he was preſent, "as the only ſure and ſafe way of getting rid of the Engliſh and the Proteſtants." Other proofs may be drawn from Lord Maguire's examination before the Privy-Council, to which he did not object on his trial, that the whole attempt was "in defence of the Catholic Religion," for which reaſon the conſpirators told their aſſociates, that every Catholic power in Europe muſt ſupport their cauſe of neceſſity.

2. With reſpect to the loyalty of the Iriſh Catholics, and their fighting for Charles I. ſince it is proved, that they acted under the authority of the bull of Pope Urban VIII. which abſolved them from their allegiance, and gave "a full and plenary indulgence and entire remiſſion of all ſins, crimes, and delinquencies, how heinous ſoever," to thoſe Iriſh who ſhould endeavour to deliver their country "from the grievous empire of the heretics‡," no great credit can ſurely be given to any ſuch aſſertion; and certainly the maſſacre of multitudes § of the King's unſuſpecting Proteſtant ſubjects, at a time of profound peace, was little proof of loyalty or attachment to him.

3. But, thirdly, Mr. Plowden accuſes the Proteſtants of having commenced the firſt maſſacre; an accuſation contradictory even to his own dates, and involving exaggerations which we ſhall notice hereafter. But theſe, and other parti-

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* See Strafford's Letters, vol. i. Carte's Ormond, and Leland, vol. iii. chap. 1.

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§ We ſhall not contend whether, according to Sir J. Temple, 154,000 men, women, and children, in Ulſter; or, according to Dr. Warner, 4020 only were maſſacred, and 8000 ſtarved, in the firſt two months of the rebellion: perhaps the truth may lie between them. Others give other numbers; but the reality of the fact, and the horrid cruelty of it, are equally beyond diſpute.

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(To be continued.)

ART. XI. *Sermons preached occaſionally in the Epiſcopal Chapel, Stirling, during the eventful Period from* 1793 *to* 1803. *By George Gleig, LL. D. and F. R. S. Edin.* 8vo. 424 pp. 7s. Bell and Co. &c. Edinburgh; Rivingtons, London. 1803.

ONE of the moſt prevalent abſurdities among men, and the moſt difficult to counteract, is the practice of extending a true maxim beyond its original meaning, till it becomes falſe, and then adhering obſtinately to it, as if it were unaltered. This has happened with reſpect to political Sermons. While politics meant, in almoſt conſtant uſage, the ſchemes, contentions, or factions of parties within the ſtate, it was juſtly aſſerted that politics had no buſineſs within the church; and indeed nothing can be more baſe or unworthy of a Chriſtian divine than to introduce topics ſo completely temporal, and probably ſelf-intereſted, into a diſcourſe intended for public edification. But when by politics we mean, as we have generally meant for ten or twelve years paſt, the moſt extenſive branch of public morals, thoſe great duties which form the baſis, the cement, and the ſtability of ſocial intercourſe, it becomes one of the moſt preſſing duties of a preacher to watch when theſe are relaxed, to raiſe his voice when they are endangered, and to uſe all poſſible diligence to make manifeſt their foundation in the Goſpel, and demand the obedience of his hearers to them, by every cogency of argument, and all that he can command of eloquence. Yet, ſelf-evident as this ſtatement is, there ſtill are perſons miſtaken or obſtinate enough, to exclaim in general terms againſt political Sermons, not excepting even thoſe whoſe deſign is ſuch as we have now deſcribed: a deſign exactly coincident with that of St. Paul, when he wrote to his diſciples to "ſubmit to the ordinances of man" to "honour the King," and many ſimilar precepts.

For the preſent author therefore we claim, not only a truce with all ſuch ridiculous objections, but a high degree of praiſe and commendation, for having, throughout ſo many turbulent years, inculcated upon his hearers, the ſound principles of general politics, reprobating, in energetic language, the con-

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For the preſent author therefore we claim, not only a truce with all ſuch ridiculous objections, but a high degree of praiſe and commendation, for having, throughout ſo many turbulent years, inculcated upon his hearers, the ſound principles of general politics, reprobating, in energetic language, the con-

duct and maxims of thoſe demagogues who have ſo long convulſed ſociety, and opened the way to diſorders which cannot ſoon be healed. Many of the diſcourſes were, indeed, delivered on occaſions fixed by authority, and therefore offer a manifeſt reaſon for the topics they diſcuſs; but all have more or leſs reference to the peculiar complexion of the times, and appear to be dictated by an honeſt zeal for preſerving, by pious means, thoſe temporal bleſſings which certainly were achieved for our country by pious men, the advantages of our eccleſiaſtical and civil conſtitution. Some of the Sermons are alſo directed againſt thoſe preachers who, for diſtorting and diſfiguring the Goſpel by their partial views, think they deſerve the eminent title of evangelical, due certainly to the regular and conſcientious preacher under the eſtabliſhment, as much as to any modern theological inſtructor in the world. In the diſcourſes of this claſs, to which the firſt ſeven in the volume more particularly belong, Dr. Gleig argues with vigour againſt the Antinomian ſyſtem, and thoſe violent exaggerations of the doctrine of original corruption, which by implication ſeem to make God the author of ſin; but in ſo doing, he appears occaſionally to paſs the line of truth, and to give, at leaſt, opportunities for a rigid interpreter to accuſe him of denying the doctrine itſelf: nor is it very eaſy to ſee how ſome of his poſitions can be reconciled with the ninth and ſome other Articles of our Church.

In ſome paſſages alſo of theſe firſt Sermons, an opinion is ſtated, apparently coincident with that of the learned Henry Dodwell, that *ſouls* after the Fall became mortal, and that it was only through the gift of Chriſt that they became again immortal. He does not ſurely mean to ſay, that without the intervention of the Saviour there would have been no general reſurrection, no future judgment. It was aſſuredly to ſave us from condemnation, not from annihilation, that the Son of God came down from heaven; an object much more worthy of divine interpoſition and divine mercy. We ſhall not, however, enter into controverſy, where there is ſo much that is excellent and indiſputable, and where we are convinced, from general character, that the author's intentions muſt be ſound and upright*.

Of

* The author appears to have ſtated the principal part of his opinion in a note from Biſhop Bull, ſubjoined to p. 59. He refers to the third volume of the Engliſh works of that prelate, where the reader, he ſays, "will find it completely proved, that the early fathers (as they are called)

Of theſe ſeven diſcourſes, the firſt "on Juſtification," maintains the neceſſity of adding good works to faith; the ſecond, "on Faith working by Love," ſtill further combats the dangerous opinion, "that the villain who, after ſpending a long life in the practice of every vice, ſhall perſuade himſelf, on his death-bed, that Chriſt died for *him* in particular, ſhall as certainly be ſaved as St. James the Juſt." The third diſcourſe, by maintaining that "Man's Duty is ſuited to his Nature," is intended to counteract the opinion, that man is born under a natural *neceſſity* to ſin; it ſeems, however, in ſome places, as we have ſuggeſted above, to deny even the *propenſity*, rather more than the doctrine of the Church, or the obſervation of Nature itſelf, will fully warrant. In diſtinguiſhing the Old and New Man, in the fourth diſcourſe, Dr. G. contends, that the former, in the language of St. Paul, implied ſolely the heatheniſh or unconverted ſtate of the firſt Chriſtians, and had no reference to a corrupted nature derived from our firſt parents. Of a ſimilar tendency is the fifth Sermon, on "the Unregenerate Man." The ſixth, of which the ſubject is "Evangelical Righteouſneſs," has much in it that is highly uſeful, on the neceſſity of active and poſitive, as well as negative goodneſs. The following paſſage may ſerve to ſhow the force and tendency of the author's arguments.

"We are *born* free from *actual* ſin; and were ſuch *negative* innocence ſufficient to fit us for the kingdom of heaven, why are we not placed in heaven at once, inſtead of being detained for a number of years upon earth? God does nothing in vain; and therefore we muſt conclude, that the preſent is merely a ſtate of probation and improvement; and that he who, on his native innocence, does not engraft habits of piety, purity, peaceableneſs, gentleneſs, mercy, eaſineſs to be intreated, and other Chriſtian graces, defeats the very end for which he was ſent into this world. He is indeed that "wicked and ſlothful ſervant who hid his Lord's talent in the earth, inſtead of putting it to the exchangers, that his Lord, at his coming, might have received it with uſury;' and who, though not poſitively diſhoneſt, was yet, for want of actual induſtry, ordered to be "caſt into outer darkneſs, where ſhall be weeping and gnaſhing of teeth."

In the Chriſtian race we muſt indeed be careful not to deviate into by-paths; we muſt firſt eſchew evil before we can exert all our powers in doing good. Yet it is to be feared, that there are numbers pro-

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called conſidered the terreſtrial paradiſe as a place of probation; whence our firſt parents, had they continued obedient, and grown up to human perfection, would have been tranſlated to heaven without taſting death."

feſſing the faith of Chriſt who do not even thus much, but hope to compound for one favourite ſin by the practice of a few eaſy virtues.

"Some, who imagine that they may commute with God by giving the fruit of their labour, or the ſuperfluity of their fortunes, for the ſin of their ſouls, are charitable perhaps to the poor, and relentleſs to their enemies; or they are gentle and placable, and therefore indulge their appetites in drunkenneſs and ſenſuality, founding their confidence on that text of Scripture where it is ſaid, that "charity ſhall cover a multitude of ſins." But the oracles of truth have aſſured us, that "Chriſt hath no concord with Belial; and that he who keepeth the whole law, and yet habitually offendeth in one point, is guilty of all." P. 81.

The diſcourſe on "the Diſpoſitions fit for Heaven" (ſeventh) proceeds on the highly probable aſſumption, received by the ſoundeſt divines, "that the habits which we ſhall have formed here will accompany us into the other world," and that conſequently, we cannot by any means be fitted for heaven, without we ſhall have acquired heavenly diſpoſitions. The illuſtration of this opinion, in the cloſe of the diſcourſe, has ſomething ſtriking and rather novel in it.

"No man, however deſirous of making all his neighbours happy, would invite to the ſame entertainment, and mix in the ſame company, the licentious and the modeſt, the profane and the pious, the cruel and the merciful, or a troop of midnight revellers and a company of grave moraliſts. As every one ſees that ſuch heterogeneous aſſociations would render all parties miſerable, every one may likewiſe perceive, that were the wicked admitted, with all their evil habits in full force, to a ſhare of the "inheritance of the ſaints in light," heaven itſelf would be converted into hell." P. 168.

In theſe ſeven diſcourſes, beſides what we have already noticed, there is nothing to which we ſhould object, except in the ſecond, where there is certainly too general a cenſure of other divines, whom the author accuſes of "ſupinely ſuffering things to take their courſe, without exerting one effort to ſtem the torrent of infidelity which threatens to overwhelm us." P. 23. Whenever this diſcourſe may have been written, we cannot conceive that ſuch a cenſure could be deſerved; but lately there is undoubted evidence, from publications of every kind, that the clergy have very generally been attentive to the neceſſities of the times, and have been exerting themſelves to counteract the threatened evils; nor is there any reaſon to doubt, that the private efforts of thoſe, who have not employed the preſs as their ally, have been fully proportioned to the zeal which has been thus manifeſted to the public.

At

At the head of the ſecond claſs of diſcourſes ſtands one which we commended at its ſeparate publication in 1794*. Of the ninth we alſo made a ſhort mention†; but certainly more ſlight than, on a ſecond peruſal, its merits ſeem to demand. The former of theſe gives a view of a depravity of manners with reſpect to religion, which we hope and believe to be exaggerated. "Of young men bred to the liberal profeſſions," ſays Dr. G. "two thirds at leaſt are avowed infidels." P. 114. Aſſuredly no ſuch proportion has appeared of late to ſubſiſt, in this part of the United Kingdom: and, if it did in the northern part, at the time when the diſcourſe was produced, we truſt that more wiſdom now prevails there alſo, in that claſs of ſociety. "A friend of mine," it is ſaid ſoon after, "whoſe veracity cannot be doubted, aſſured me, that of thirty young men, compoſing a literary ſociety of which he was a member, there were but three who had the courage to profeſs themſelves Chriſtians." P. 115. This is tremendous: but, though the ignorance and precipitance of extreme youth too often lead to a fancied rather than a real infidelity, we ſhould hope that even of theſe here mentioned, the larger part, on maturer thought and knowledge, would abandon the error of their ways. No ſuch fact, however, has come to our knowledge in this part of the kingdom; and others, which have fallen under our obſervation, lead us to feel ſome confidence, that a much better ſtate of opinions at preſent ſubſiſts, even among the younger candidates for profeſſional diſtinctions. In the ninth Sermon, after ſhowing that ſinful nations were often employed to puniſh the choſen people, the author gives a very uſeful caution againſt the falſe hope, that the French, on account of their wickedneſs, will not be permitted to prevail. In this point of view, the following paſſage aſſuredly deſerves a notice, which we regret not having given on the former occaſion.

"The impiety of the French hinders them not from being properly employed as the "rod of God's anger, and the ſtaff of his indignation;" and correct notions of the divine juſtice warrant us to believe, that when they ſhall have anſwered the end for which they are ſo employed, they will as certainly be puniſhed as the ancient Aſſyrians, who were turned looſe upon the world for a ſimilar purpoſe.

"This concluſion is not the reſult of mere abſtract reaſoning. Amidſt all the enormities perpetrated in that ſinful nation, the hand of divine Providence has ever been moſt conſpicuous. Whilſt the revolutionary government has been preſerved under different aſpects, for the purpoſe of ſcourging the ſurrounding nations, thoſe who

* See Brit. Crit. vol. iv. p. 80. † Ibid. vol. vi. p. 428.

framed

framed the heterogeneous machine have all been maſſacred by thoſe who new modelled it; and every change which has been made in its form, has been attended with the execution of thoſe by whom it was previouſly adminiſtered. Thus have the moſt guilty regularly executed the divine vengeance upon each other; and we may reaſonably hope, from the impartial juſtice of our Father who is in heaven, that when this unparalleled tyranny has anſwered the ends for which it has ſo long been permitted to carry deſolation through the earth, it will be as completely overthrown as the deſpotiſm of ancient Babylon.

"The ſucceſſes of this abandoned people, therefore, ſhould not incite us to deſpair, but to a thorough reformation of our national manners. Let us ſpeedily return to that ſober and enlightened piety, that ſerious ſenſe of religion, and that regular attendance on divine worſhip, which characterized our anceſtors, and "made their light ſo ſhine before men, that their good works were ſeen, and their Father who is in heaven glorified." Let us, in the education of our children, carefully guard their minds againſt that deteſtable ſpirit of infidelity, which, though very generally diffuſed through the younger part of the nation, has been juſtly and emphatically ſtiled "the bane of common life, the opprobrium of common ſenſe, and the diſhonour even of our common humanity." P. 158.

In the twelfth diſcourſe, we find an opinion combated which has never fallen under our obſervation, It is thus ſtated in the opening of the Sermon.

"Among the innumerable devices of the diſcontented to diſturb the public peace, and to fetter the powers of government, one of the moſt extraordinary is a doctrine which has of late been preached with great zeal, and of which the object is to prove, that men have *no rights* to maintain, and of courſe that all *wars*, even *defenſive* wars, are ſinful." P. 211.

If ſuch a doctrine has been held, it muſt have been by the ſame fanatics whom, on other points, the author oppoſes; but, not having met with it, we can only give credit to Dr. G. for the accuracy of his obſervation. We have ſeen, indeed, ſermons and declamations againſt war, under all poſſible circumſtances; but, if this denial of all rights made a part of the argument, it has eſcaped our recollection. In the thirteenth Sermon, an alluſion is made to the raſh teſtimonies given, a little before it was written, at Maidſtone, in a manner which, if it tends to perpetuate the ſhame of the offending parties, does no more than truth and juſtice demand. (See p. 240.) With reſpect to the unfair practices employed in the times of ſcarcity, the following note is important, as containing a direct contradiction to ſome theoriſts, who thought fit to deny what the community in general appeared to feel.

"This

"This fact, however, has been controverted with much vehemence by the implicit believers of all the aſſertions of Dr. Smith; and ſome have even ventured to affirm, that the crimes of foreſtalling and regrating are, like the crime of witchcraft, impoſſible to be committed. Could mankind live for a month, or even a week, without food, I ſhould indeed conſider it as very difficult, if not impoſſible, to raiſe, by any combination, the price of corn above its juſt proportion. It would not be eaſy, if at all practicable, for the manufacturers of broad cloth to raiſe *its* price by partial combinations to keep it back from the market; becauſe a man may wear an old coat till he can procure a new one from a diſtance, or till the combination around him ſhall be diſſolved, and the manufacturers, as uſual, expoſe their goods to ſale. Far different is the caſe with reſpect to corn. The poor, who conſtitute the largeſt part of the inhabitants of every country, are ſeldom ſo provident as to lay up any part of the food of one year to meet the deficiencies of another. To market *they muſt go* from month to month, and from week to week; and I ſee not why the farmers and corn-dealers of a large diſtrict, taking advantage of an unfavourable ſeaſon, ſhould find it *impoſſible* to enter into an agreement with each other to bring no corn to market till they ſhall be offered for it the price which *they have fixed* as adequate. The poor muſt have food at whatever price; and they cannot themſelves import it from a foreign country, or even wait till it be brought from a diſtance in their own. No man is better entitled to an adequate reward for his hazard and his labour than the cultivator of the earth; but that the farmers, as in many places of Scotland, ſhould have completely *enriched* themſelves during *two years of ſcarcity*, and that in thoſe years they ſhould have offered for land rents *in money* higher by much than were ever before heard of, are circumſtances which I cannot but think extraordinary! It ſeems likewiſe extraordinary, that ſome of them ſhould have diſpoſed of no part of the crop of 1799 in July 1800; and that this was a fact, is known to every man who, at that period, looked around him from the high ground in this county. Nay, it is ſurely ſomewhat wonderful, that, at the very time I am writing this note (Nov. 23d, 1802), the people of Stirling pay for the quartern loaf of wheaten bread three halfpence more than is paid for it in London!" P. 314.

We cannot allow ourſelves further to expatiate on the particulars of this volume, but muſt by no means withhold our general teſtimony to its merit. The ſtyle of Dr. G. is correct*, and frequently energetic; his zeal againſt the corruptions of the continent, and thoſe more particularly which at any time, or in any degree, have ſpread among ourſelves, is eminent and laudable; nor will it be for want of ſound argu-

* An expreſſion occurs in p. 359, which ſeems unauthorized,—"his parents dying of *heart-break*;" but ſuch inſtances are rare.

ments, or appoſite authorities from ſcripture, if any reader ſhall riſe from the peruſal of this volume without finding himſelf improved in patriotiſm, and all the moſt important ſocial principles.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Egypt; a Poem, deſcriptive of that Country and its Inhabitants. Written during the late Campaign, by M. M. Clifford, Eſq. of the Twelfth or Prince of Wales's Light Dragoons.* 12mo. 79 pp. 4s. 6d. Evans. 1802.

Though no cargoes of ſcientific men accompanied our expedition to Egypt, the Britiſh deliverers of that country achieved diſcoveries in literature* which had eſcaped the boaſted *Scavans* of France; and the Poem before us ſtands, we believe, unrivalled by any poetical compoſition produced on the ſubject of that country by our enemies. It is, indeed, conſidering the circumſtances in which it was written, and the military profeſſion of its author, a work of ſingular merit; and would, in our opinion, do no diſcredit to any poet of the preſent day. Mr. Clifford informs us it is publiſhed "as it was compoſed, during the avocations of military duty, in a ſmall tent on the ſands of Egypt, amidſt the orange-groves of Roſetta, or on the tempeſtuous boſom of the Mediterranean." This apology was not, however, neceſſary; for, though ſome paſſages might have been improved, and the Poem condenſed to advantage by a reviſal, we cannot, as a deſcriptive poem, wiſh the ideas to have been arranged otherwiſe than as they aroſe in the mind of the author. He has divided it into three Cantos; the firſt of which is chiefly deſcriptive of the country; the ſecond relates principally to its hiſtory, and the manners of its inhabitants; and the third contains miſcellaneous reflections on the events of the campaign, and the ſingular country in which it took place. This is but a faint outline of the Poem, which, being moſtly deſcriptive, does not preſerve, and does not require, a methodical arrangement.

We will give ſamples of the author's ſtyle and manner; which, we doubt not, will induce every reader of taſte to cultivate a more intimate acquaintance with his work. Speaking, in Canto I. of one of

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* See the review of Walſh's Journal, Brit. Crit. vol. xxi. p. 291.

the

the modes adopted by the ladies of a Turkiſh Haram, to ſolace the hours of their captivity, that of liſtening to fictitious tales of diſtreſs, he has the following ingenious and beautiful reflections.

" But, ah! how ſmall the bliſs, the joys how rare,
When *even* ſorrow forms a cheriſh'd ſhare;
When the ſhort moments, raviſh'd as they flow,
Seem but the ſhadows of reflected woe.
Thus, though the hand awakes the lyre no more,
The chord ſtill vibrates that was touch'd before.
Yet theſe fine marks of Nature's fond controul,
Theſe wild effuſions of a feeling ſoul,
Lend to each feature more peculiar grace,
And tinge with richer glow the female face;
And oft, when real ſorrows aſk'd a ſigh,
I've fondly view'd the pearl in Emma's eye,
And kiſs'd it as it fell; more pleaſed to ſee
A tear for others, than a ſmile for me." P. 10.

The deſcription of the Arabian peaſants' uncomfortable ſtate, contraſted with the peace and ſecurity enjoyed by the author's countrymen in Wales, is alſo very intereſting. But no paſſage is perhaps more poetical than the picture drawn of the Bedouin Arab; a part of which (for the whole would take up too much ſpace) we will extract, as a further ſpecimen of this elegant Poem.

" Mark, then, yon form! that, with impetuous haſte,
Seeks the deep ſhelter of the ſandy waſte,
Spurs his fierce ſteed to emulate the wind,
And leave the cultivated world behind;
There, whilſt around the eddying whirlwinds riſe,
And tempeſts mutter through the lurid ſkies,
Sudden he hides his ſolitary form,
And ſeems the angry genius of the ſtorm;
The ſavage Bedouin, whoſe earlieſt hour,
Spurns the rude graſp of kings and kingly power,
Mocks their gilt palaces and crimſon ſtate,
Born the proud arbiters of human fate;
For him, though Fortune builds no legal throne,
His ſcanty comforts ſtill are all his own;
The milk and fleece his wandering flocks ſupply,
The camel feeds beneath his guardian eye;
The ſwift ſteed, neighing, owns his maſter's care,
Crops the thin herbage, and inhales the air;
Wide is his range, o'er many a boundleſs plain,
From Afric ſtretching to the Indian main,
The wandering tribes extend, in lawleſs ſway,
The hardy children of the god of day.
There where, unknown, the deep Oaſis ſheds
A partial ſhelter on their ſun-burnt heads,
To where rich Suez, on the golden ſands,
Diſpenſes commerce to more diſtant lands;

Bids her long trains the ſandy Deſert brave,
And truſts her treaſures to the Eaſtern wave.
On theſe wild plains the Bedouin alone
Builds his rude empire and his wandering throne,
Aſſerts his rule, and, darting on his prey,
Scares the rich merchant from his toilſome way.
There where, illumed by Aſia's brilliant ſkies,
In many a group old Tadmor's columns riſe,
Where Time has ſpread his deſolating reign,
And graſp'd alike the palace and the fane,
The Bedouin roves; and, mid the ſculptur'd maſs,
Views o'er his head the various ſeaſons paſs;
Reſts his rude ſpear againſt the artiſt's pride,
Heedleſs where monarchs ruled and ſages died." P. 32.

We ſhould be tempted to cite many more paſſages; but thoſe we have already extracted will, we truſt, ſufficiently evince, that this work well deſerves the attention of all admirers of beautiful deſcription, and muſt intereſt every lover of genuine poetry.

ART. 13. *The Odes of Anacreon, tranſlated from the Greek into Engliſh Verſe. By Thomas Girdleſtone, M. D.* 12mo. 100 pp. 3s. 6d. Robinſons. 1803.

The faireſt mode of eſtimating the merits of a tranſlator is by comparing him, in ſome material part of his work, not only with the original, but with ſome of his predeceſſors in tranſlation. The two beſt Engliſh verſions of Anacreon which we have met with, are thoſe of Fawkes and Mr. Moore; the latter of which (though ſomewhat paraphraſtical) will, we think, in ſpirit and elegance, never be excelled. The tranſlation before us is not wanting in fidelity; but, in other reſpects, we cannot ſay much in its favour. The writer ſeems not to have a good ear, nor a correct knowledge of Engliſh verſification. He often puts an accented ſyllable where the metre requires one without an accent, and *vice verſâ*. Of ſeven lines (from Pope) cited in the Preface as inſtances of verſes that have open vowels, only three are ſo, excepting to the eye. We will, however, give a ſpecimen of the tranſlation, by extracting the verſion of one of the beſt known and moſt celebrated Odes of Anacreon; and the rather, as it is the ſame in which we compared * Mr. Moore with his predeceſſor, Fawkes.

"ODE III. ON CUPID.

At midnight, in ſtormy air
When Böotes guides the Bear;
When oppreſs'd by toils of day
Men the call of ſleep obey;
Love my humble home explores
Thund'ring loud againſt my doors.
"Whence, I cry, and why this noiſe?
Who my door and ſleep deſtroys?"

* See Brit. Crit. vol. xx. p. 27.

Lo

Lo the voice of Love I hear!
" Ope your door diſmiſs your fear;
Drooping wet 'tis I, a child,
Who this moonleſs night ſtray wild!"
At this melting tale of woe,
Pity's tear begins to flow;
Up I riſe and ſtrike a light,
Put my bars and locks to flight.
Then with quiver bow and wings,
In the boy equipped ſprings!
By the fire, I him recline
And his hands rub warm with mine;
Then from each bedrooping treſſe,
I the limpid water preſs.
Soon as he began to glow,
" Now, ſays he, let's try my bow,
Whether ſtill the ſtrings remain,
Quite uninjur'd by the rain?"
Quick he then an arrow tries,
Through my liver wing'd it flies;
Then exulting, leaps the boy,
" Hoſt ſays he, I give Thee joy,
Sound I find my bow indeed,
But thy heart with pain muſt bleed!" P. 4.

From the foregoing ſample (which is very fairly taken) the reader will judge of the merits of this tranſlation; which does not appear to us nearly equal to that of Fawkes, and ſtill leſs to the elegant work of Mr. Moore.

ART. 14. *Petrarca. A Selection of Sonnets from various Authors, with an introductory Diſſertation on the Origin and Structure of the Sonnet.* 12mo. 7s. 6d. Baldwin. 1803.

Nothing can be more certain, than that the Sonnet may be the vehicle of fine ſentiments and exquiſite poetry; as may eaſily be found from productions of Mrs. Smith, Mrs. Robinſon, Hayley, Roſcoe, Seward, and others of modern times; to ſay nothing of Lord Surrey, Shakeſpeare, Spenſer, Milton, &c. and more particularly of the diſtinguiſhed name of Petrarch, properly prefixed to this very elegant volume.

A neat Eſſay, in vindication of this ſpecies of compoſition, introduces the work, which is a collection of the beſt ſpecimens of the Sonnet, which our language affords. From theſe we ſelect the following, which is original.

" High meed of honourable toil, fair fame!
The guide and guardian of the noble mind.
Still round the warrior's duſty temples bind,
The laureat wreath, and light the lambent flame.
If letter'd merit call, attend the ſage,
The boaſt of ſcience, and the friend of truth:
Feed the warm fancy of poetic youth,

And

And write their names on thy immortal page.
More dear obſcurity to me. I love
The ſober ſilent ſhade: the hermit cell,
Where by calm ſolitude is pain beguiled;
And the lone tenant of the hallow'd grove,
Soothing the fond weak heart that loved too well,
May mourn SELINA's loſs in accents wild." P. 52.

Some elegant engravings adorn this volume, which are from the pencil of Mr. P. Henderſon, brother of the editor. The Sonnet above-cited, we preſume, is by the editor; and there are ſome with names affixed, which are now firſt publiſhed, as thoſe of Mr. Crowe, in pp. 50 and 51. The collection is formed from about forty-four different authors (of whom, at leaſt half are now living) beſides thoſe that are anonymous. It is a book which will find its way to every elegant collection.

ART. 15. *The Works of the Engliſh Poets, with Prefaces, biographical and critical, by Samuel Johnſon, LL. D. Re-edited, with new biographical and critical Matter. By J. Aikin, M. D. Vol. I.—VI. Spenſer.—VII.–IX. Cowley, &c.* Heath and Kearſley. 1802–3.

This republication of Johnſon's poets is very elegant in point of form, and has the decoration of plates by Heath; beſides the acceſſions it derives from the pen of Dr. Aikin, ſome change in the ſelection, and ſome additions. It is obvious, that the very poet who ſtands firſt, is now firſt united to the collection. His text is printed from that of Upton, and a new life of him by Dr. Aikin is prefixed. It is, however, to be lamented, that this part of the collection has preceded the labours of Mr. Todd, who will undoubtedly give an improved text, and probably will throw freſh light on the hiſtory of the poet. The head of Spenſer is beautifully engraved. The other ornaments are, as is uſual in our adorned editions, better in execution than in deſign. The head of Cowley is alſo very fine. The work is regularly continued; we are not certain at preſent to what extent.

ART. 16. *The Fury of Diſcord. A Poem. By John Carr, Eſq. Author of "the Stranger in France."* 4to. 13 pp. 1s. Hatchard. 1803.

The author of this patriotic effuſion is already known to the public by the entertaining work mentioned in the title-page*. As a poet, he does not appear to equal advantage. "The Fury of Diſcord" is an allegorical Ballad, in which the allegory is not carried on with ſufficient perſpicuity; nor is the verſification muſical or ſkilful. The object, however (which is to contribute every thing in the writer's power to animate the exertions of his countrymen) is highly laudable; and ſome of the ſtanzas are by no means deficient in ſpirit; as an inſtance of which, we cite the following, though they are not wholly unobjectionable.

* See Brit. Crit. for Auguſt, 1803, vol. xxii. p. 129.

" But ENGLAND diſdain'd to the tyrant to bend,
Still erect, undiſmay'd, ſhe was found,
Infuriate, he ſwore that " his bolt ſhould deſcend,"
And her Temples ſhould fall to the ground.

Yes *here*, if his banner is deſtin'd to wave,
It *ſhall* float on her Temples *laid* low,
Over *piles* of her children, who loyal and brave,
Such a Victory *never will* know.

Oh! baniſh the thought—for learn 'tis in vain,
Thus thou Maniac tyrant to boaſt,
As ſoon ſhall her BASE be remov'd by the MAIN,
As her EMPIRE by THEE and thy HOST.

The ſound is gone forth—'tis recorded above,
To the Mountain it ſpread from the Vale,
" Our GOD, and our KING, and our COUNTRY we love,
And for them we will die or prevail." P. 10.

Theſe ſtanzas will ſhow, that although not wanting in genius, and the power of vigorous compoſition, Mr. Carr, before he can acquire fame as a poet, muſt add to his other qualifications, more ſtudy and practice.

ART. 17. *Royal Spa Valedictory Addreſs. Reſpectfully inſcribed to his Royal Highneſs the Duke of Cumberland, Patron, and the numerous reſpectable Viſitants to the Gardens. By J. O. B. Gent.* 4to. 15 pp. Ginger. 1803.

This poetical puff of a public Garden, called " *the Royal Spa*," is principally written in lines, which ſeem to be intended for blank verſe; and, generally ſpeaking, the author has obſerved the " the rule of thumb," as it is called, tolerably well; but this is not always the caſe. Some of his lines are any thing but verſes. The concluſion is in rhyme; in which we think this poet's talents are moſt conſpicuous, and, as a proof, we will extract the paſſage.

" Oh! would ſome noble Lord ſo gen'rous be
To recommend him to His Majeſty,
For ſuch good ſervice, he would grateful ſing,
His patron rev'rence, as he ſerv'd his King:
With this concluſion, this addreſs he ſends
Amongſt a numerous liſt of wealthy friends,
For, like the hunted hare, deſcribed by GAY,
The queſtion hence admits of no delay;
The hounds are off—ſhould he eſcape their paw,
In ſpring he'll meet you at the ROYAL SPA." P. 15.

In a MS. couplet at the head of the Poem, the author expreſſes his hope of improving " before another year." We will not deny, that there is great room for improvement.

MEDICINE.

MEDICINE.

ART. 18. *The Soldier's Friend: containing familiar Inſtructions to the Loyal Volunteers, Yeomanry Corps, and Military Men in General, on the Preſervation and Recovery of their Health. By W. Blair, A. M. Member of the Royal College of Surgeons, &c. A new Edition, conſiderably enlarged, and illuſtrated by Eight Engravings.* 12mo. 311 pp. 5s. Murray. 1803.

If this had been merely a republication, with a few additions, of the author's former little volume, it would not have engaged our attention a ſecond time; but the additions are ſo conſiderable, and the form and arrangement of the book are ſo much improved, that it is rather to be regarded as a new work, than as a new edition. The ſubject itſelf alſo, independently of the manner of treating it, is now become more intereſting; as the volunteer-ſyſtem was never before carried to ſo great an extent, nor perhaps at any period was ever ſo neceſſary. Indeed, we do not heſitate to aſſert, that upon the unabated continuance of that ſpirit of loyalty, and thoſe perſonal exertions which have, during the laſt three or four months, been manifeſted by that large proportion of the inhabitants of theſe united realms, who have freely undertaken to learn the uſe of arms, and to make themſelves perfect in military diſcipline, depend the welfare and ſecurity of the country, and the preſervation of our envied conſtitution. Whoever conſiders the habits of life to which the greater part of the volunteers, now in arms, have been accuſtomed, will readily perceive that they muſt be liable to have their health more or leſs impaired by the new ſervice in which they are engaged. Every attempt, therefore, to guard againſt this inconvenience, cannot but be well received; and if we had done no more than barely announcing the title of this little volume, it would perhaps have been ſufficient to give it circulation. In juſtice, however, to its author, we deem it incumbent upon us to enable our readers to form ſome eſtimate of the value of this publication, by ſtating its contents.

After ſome preliminary remarks on the importance of the attending to the health of ſoldiers, the author explains, in a clear and familiar manner, the nature of wounds, and the method of ſuppreſſing hæmorrhages; ſhowing that all officers, and even the common men may, with a very little attention, underſtand the application of the *tourniquet*, and other modes of compreſſion; ſo as to ſave thoſe who are wounded from ſinking under the loſs of blood. Then follow obſervations on camps and barracks; on cleanlineſs; on exerciſe; on military dreſs; on intemperate [inclement and changeable] weather; on diet and cookery; on intemperance and diſſipation; on the prevention of diſeaſes; and on hoſpitals and nurſing. Under this laſt ſection are introduced, "Inſtructions to Regimental Surgeons," lately printed under the ſuperintendance of the Army Medical Board; alſo the regulations adopted in the Royal Artillery Hoſpital at Woolwich, and the mode of fumigation (which differs from that propoſed by Dr. Smyth) employed in that eſtabliſhment. As Mr. Blair was himſelf never attached

tached to the army, it will readily be ſuppoſed that he muſt have derived the chief part of what he offers on theſe ſubjects from the writings of others: and this is true, but, at the ſame time, he has diſplayed much judgment in the ſelection, and has interſperſed many valuable remarks of his own.

The Appendix contains ſeveral wood-cuts, ſome of which ſhow the ſituation and courſe of the large artery of the thigh; others repreſent Mr. Savigny's patent tourniquet, and the improved field tourniquet; which the author thinks might be more aptly diſtinguiſhed by the names, *ſtick*-tourniquet and the *ſcrew*-tourniquet. In the other cuts are ſeen a front view of the right arm, with the tourniquet applied; a repreſentation of a waggon for conveying the wounded from the field of battle, as propoſed by a French author; an illuſtration of the mode of purifying the waters of a lake, a ſwamp, or a muddy river, by filtrating them through a bed of ſand, included between two rows of perforated planks; and two views of a newly-invented braſs cylindrical ventilator, adapted for bell-tents. Then follow ſome ſtrictures on a Letter addreſſed to Volunteers, &c. by Mr. Travers; who, it would appear, has committed ſome miſtakes in his directions relative to the application of the tourniquet; and whoſe obſervations are ſaid to be for the moſt part taken from Sir William Blizard's printed Lecture on the Blood-Veſſels. Laſtly, there is a recapitulation of the leading rules of conduct, under the title of Salutary Maxims.

From the above enumeration it will appear, that the ſubjects contained in this ſmall volume are of conſiderable importance; and as they are diſcuſſed with judgment, yet at the ſame time in a manner adapted to perſons *not* of the medical or chirurgical profeſſion; we would recommend this work as a uſeful monitor on matters relating to health, to all officers engaged in the volunteer ſervice.

DIVINITY.

ART. 19. *A Sermon preached in the Pariſh Church of St. Mary Le Bow, London, on Thurſday, May* 20, 1802, *before the Society for Promoting Chriſtian Knowledge. By the Right Reverend John Lord Biſhop of Oxford. Publiſhed at the Society's Requeſt. To which is annexed, an Account of the Society for Promoting Chriſtian Knowledge.* 4to. 184 pp. Rivingtons. 1802.

The ſubject of this diſcourſe is the command of our Saviour "to preach the goſpel to every creature;" whence is properly deduced the duty of continuing to labour towards that end, which to this day is not fully accompliſhed, as that venerable Society for which the Biſhop preached has long continued to labour. "We are to labour," the learned prelate ſays, "each in his vocation, all Chriſtians as lending their aid; but the miniſters of the church (under the protection, and according to the terms, of that church to whoſe ſervice they are dedicated) being the active inſtruments." He then touches upon an undertaking which we alſo have found reaſon to notice, as unfortunately tinctured with fanaticiſm. "I cannot,"

cannot," ſays his Lordſhip, " approve of ſelf-commiſſioned miſſionaries, touching, as it were, the ark with unhallowed hands; or even of Miſſionary Societies, framing to themſelves a new code of articles of religion, in contradiction to thoſe of the mother church, whoſe children they are. I cannot but lament, that the intemperate zeal of ſome has lately proceeded thus far*. The proceedings of this our Society," he adds, " have been clear of theſe objections;" and then he alludes particularly to the miſſion in the Eaſt Indies, and to that excellent and apoſtolical man, Mr. Swartz, whoſe high worth was often acknowledged by the late Rajah of Tanjore, and is, in this very publication, by the preſent.

The Biſhop then adverts to the other principal object of the Society, the circulation of inſtructive books for the lower claſſes, and particularly for youth; noticing, with diſtinguiſhed force and juſtice, the tenderneſs of our bleſſed Saviour towards young children, and the probable reaſons for it. Hence he is naturally led to the ſubject of charity ſchools; and concludes by deſcribing the plainneſs and ſimplicity which ought to be obſerved with reſpect to all branches of their education. A right feeling of this ſort in the Society had occaſioned, when this Sermon was preached, a temporary ſeparation between the Society and the aſſociated ſchools, as the reader may perceive by the mention of their annual meeting being omitted in the title, and by the place of the diſcourſe being changed from St. Paul's to Bow Church. To this point, however, only a delicate alluſion is made; and, as the cauſes of difference are now happily removed, it is beſt to take no further notice of them. The diſcourſe is ſound, inſtructive, and appropriate; and we ſee with pleaſure, that the Biſhop has taken a proper occaſion in it to give his teſtimony in favour of our great public ſchools, (p. 18.)

ART. 20. *The Conſtitution and Example of the Seven Apocalyptic Churches. A Sermon, preached in Lambeth Chapel at the Conſecration of the Right Rev. Thomas Burgeſs, D. D. Lord Biſhop of St. David's, and the Right Rev. John Fiſher, D. D. Lord Biſhop of Exeter, on Sunday, July* 17, 1803. *By Ralph Churton, M. A. Rector of Middleton Cheyney, Northamptonſhire, Chaplain to the Lord Biſhop of St. David's, and late Fellow of Brazen Noſe College. Publiſhed by Command of his Grace the Lord Archbiſhop of Canterbury.* 4to. 21 pp. 1s. 6d. Hanwell and Parker, Oxford; Rivingtons, London. 1803.

Few conſecrations have ever produced a more pertinent, or altogether a more excellent diſcourſe than the preſent. From the ſtyle of the addreſſes of Chriſt to the churches, in the Book of Revelations, the preacher very cloſely and cogently argues, that each of thoſe primitive churches was governed by one head, there ſtyled the *Angel* of the church, under whom were other ſubordinate miniſters. He ſhows,

* See " Account of a Miſſionary Voyage to the South Pacific Ocean." The ſpirit of theſe miſſionaries with reſpect to the mother church may be ſeen alſo in our anſwers to correſpondents laſt month, from

from the Epiſtles of Ignatius, and other ancient authorities, that even the name of *Biſhop* was very early eſtabliſhed; and that when the name was perhaps unſettled, the office itſelf ſubſiſted. It is a remark not without force, that St. Paul, as well as the earlieſt fathers, uſually mention the Biſhop in the ſingular number, as being only one, while the Deacons and other miniſters are ſpoken of in the plural*. Mr. Churton produces proof, that even Calvin was at one time favourable to epiſcopacy; and that, "had not the inſidious arts of the emiſſaries of Rome prevented it," he would probably have adopted that order; "and the great and lamented anomaly, of a church without a Biſhop, would probably to this hour have been unknown in the world." P. 13. The proof of this point from Foxes and Firebrands, Part ii. p. 11—13, is curious, and worthy of attention. Nothing more juſt or more cogent on the ſubject can be imagined than the whole of this diſcourſe; and the concluſion riſes even to that ſublimity, united with ſimplicity, which is ſeldom found in modern writings.

"We have ſeen marvellous events in our days; and at this portentous criſis, when the heavens on all ſides gather blackneſs, who dares affirm, that vengeance is diſarmed, and all bitterneſs paſt? In the Apocalypſe we read, that when the witneſſes of truth are about to finiſh their teſtimony, "the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them." When this day of terror comes, as in God's appointed time come it muſt, whatever be the preciſe import of the dreadful prediction, who can ſay whether thoſe who are firſt in rank ſhall not be foremoſt in danger; expoſed above others to barbarous indignities, and the extremities of death?

"Thou, therefore, O man of God, who comeſt to ſerve the Lord in the good work and office of a Biſhop, prepare thy ſoul for trial†. If hardſhips come upon thee, endure them manfully, as a good ſoldier of Jeſus Chriſt. In the words of Ignatius to his dear friend Polycarp, whoſe mind he knew was fixed on God, as upon an immoveable rock, "Preſs forward in thy courſe; maintain thy place. Have regard to unity, than which nothing is better. Support all in love. Aſk more underſtanding than what thou already haſt. Bear the infirmities of all. Where the labour is great, the gain is the more‡." For, ſaith the Lord of theſe ſaints, "Behold I come quickly, and my reward is with me§. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit ſaith unto the churches." P. 20.

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* See particularly 1 Tim. iii. 2—8. † Ecclus. ii. i. 1 Tim. iii. 1.
‡ Ignat. to Polyc. § 1. § Rev. xxii. 12. iii. 12, 13.

ART.

ART. 21. *A Sermon preached at the Pariſh Church of Allhallows, London Wall, on Wedneſday, October* 19, 1803, *being the Day appointed for a General Faſt. By the Rev. William Beloe, Librarian of the Britiſh Muſeum, Prebendary of Lincoln, and Rector of the ſaid Pariſh.* 8vo. 24 pp. 1s. Rivingtons, and Hatchard. 1803.

The deeds of the Maccabees are referred to in the occaſional prayer appointed for the preſent war: Mr. Beloe has therefore thought it allowable to propoſe their example more at large to his pariſhioners; and to draw ſome parallel between Antiochus, the oppreſſor of the Jews, and our fierce and inveterate enemy. "The atrocities and cruelties which have been perpetrated," he ſays, "by thoſe enemies who now threaten us, our laws, and the government of our forefathers, in every country which they have either ſeduced by their artifice, or overpowered by their arms, are alike in every particular. Every where they have killed both young men and old; every where have they deſtroyed men, women, and children; every where has there been ſlaying of virgins and infants; every where have they profaned holy places; every where have they ſubverted governments dear and venerated, becauſe introduced by thoſe whoſe memory is beloved, and have introduced their own ſyſtems of tyranny and perſecution." P. 6. The preacher interſperſes his account of the hiſtory with ſuitable and practical admonitions to his hearers; and concludes an animated diſcourſe by exhorting them to ſeek that beſt fortitude which is founded on a true faith, and which, whatever may be our lot in this world, will enable us to look forward to a better with "unſhaken hope, and confidence, and joy."

ART. 22. *A Sermon, preached in the Pariſh Church of St. Chad, Shrewſbury, on Friday, September* 23, 1803, *being the Day of the Anverſary Meeting of the Subſcribers and Friends of the Salop Infirmary. Publiſhed by Requeſt. By the Rev. J. Todd, M. A. F. A. S. Chaplain to the Right Hon. the Earl of Bridgwater, and Rector of Allhallows, Lombard Street, London.* 8vo. 1s. Rivingtons.

Mr. Todd, who is well known in other branches of literature, has here produced a very valuable diſcourſe from Iſaiah, c. xxxv. v. 4, 5, 6, in which it is ſhown, that the divine miſſion of our Saviour was in no reſpect more conſpicuouſly ſhown than in the curing of diſeaſes. After expatiating on the virtue of individual benevolence, the preacher proceeds to point out the efficacy and neceſſity of public inſtitutions, ſuch as thoſe of Infirmaries and Hoſpitals. It is an excellent Sermon, and well deſerves a general peruſal.

ART. 23. *Religion and Valour both neceſſary for the Preſervation of the United Kingdom. A Sermon, preached in the Pariſh Church of Runcorn, Cheſhire, July* 24, 1803. *By the Rev. W. C. Keyt, M. A. Vicar of Runcorn.* 8vo. 1s. 1803.

This is a very patriotic diſcourſe; and the notes which accompany it, make it a very proper publication to be circulated among the lower orders of people, whoſe ſituation places them at a diſtance from the ſcenes which are here circumſtantially detailed.

ART.

ART. 24. *A Sermon, preached at Chatham Church, October* 19, 1803. *on the Day appointed for a General Faſt. By the Rev. James Lynn, M. A. Curate of Chatham, and Minor Canon of Rocheſter Cathedral.* 4to. 2s. Wilkie. 1803.

This Diſcourſe was not compoſed with a view to its publication; but the impreſſion made upon the hearers was ſo great, that they earneſtly requeſted it to be printed. The text is Pſalm lx. v. 11 and 12; and the whole breathes ſentiments worthy a Chriſtian and a Briton.

ART. 25. *The important Station of an Engliſh Univerſity. A Sermon, preached at Cambridge, Commencement Sunday,* 1781. *By the late William Arnald, D. D. Canon of Windſor, formerly Fellow of St. John's College. Publiſhed according to the Direction of his Will.* 4to. 22 pp. 1s. 6d. Cadell and Davies. 1803.

Dr. Arnald applies to our Engliſh Univerſities the proverbial words of our Saviour, "A city that is ſet on a hill cannot be hid;" (Matth. v. 14) and he conſiders the public as having a legitimate demand upon them, for "a plan of diſcipline, ſo contrived and executed, as to improve good *letters*, preſerve good *morals*, and infuſe right ſentiments of *religion*; and all this with an ardour and zeal proportioned to the worth and dignity of ſuch important objects." P. 2. This criterion he then applies to the Univerſity of Cambridge, before which his diſcourſe was delivered. After approving the mode of elementary inſtruction eſtabliſhed in that place, and particularly as contraſted with the ſuperficial methods of a diſſipated age, he ſpeaks thus of general knowledge. "There is no branch of learning in which ſuch a body ſhould not afford an eminent maſter. It is our ſtaple commodity, and we cannot deal too largely in it. Nay, it is at once both our ornament and protection. For an Univerſity without a variety of literature is like an arſenal without ſtores, or a citadel without arms." P. 4. He complains, however, ſoon after, that every ſcience but one (doubtleſs mathematics) had been of late excluded from their notice; and yet, "what is very remarkable, except in one inſtance*, even the boundaries of that ſcience have not been extended." P. 7. On the ſubject of *Morals*, he ſtrongly preſſes the neceſſity of recalling their ancient "ſimplicity, ſobriety, and frugality." P. 8. *Religion*, he ſays, they undertake to teach, "ſuch as our ſtatutes, our oaths, our ſubſcriptions avow and juſtify." "If the purpoſe," he adds, "be a bad one, let it be ſhown; but remembered withal, that the authority, and what is more, the wiſdom and learning of ſuch men as *Cranmer*, *Ridley*, and *Jewell*, and of two whole centuries beſides, ſtands in the way." P. 12.

After thus treating the diviſions of his ſubject, Dr. A. ſubjoins a general warning againſt two alarming evils, "*the decline of literature*, and the *growth of infidelity*." With reſpect to literature, after no-

* Quere. What was that?

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ticing the glorious emulation of earlier times, he ſays: " But what is the language of theſe days? Buſineſs is fatigue; writing is fatigue; and reading is fatigue. Yes; and let me add, that *indolence* is fatigue, and the greateſt of all fatigues, as affording neither the enjoyment nor the hope of repoſe." P. 17.

With this memorable ſentence we ſhall cloſe our account of an important diſcourſe; and, if our readers ſhall be duly excited by it, they will not think it too much trouble to refer to the book itſelf, for the valuable obſervations which we have not been able to extract.

ART. 26. *A Sermon preached at Saint Andrew's Church, Plymouth, at the Viſitation of the venerable Ralph Barnes, M. A. Archdeacon of Totnes, May* 27, 1803. *By J. Bidlake, B. A. Chaplain to his Royal Highneſs the Duke of Clarence, and Maſter of the Grammar School. Printed at the Requeſt of the Archdeacon and Clergy, then preſent.* 29 pp. 1s. Haydon, Plymouth; Murray, London. 1803.

The preacher firſt encounters the complaints which are commonly made, concerning the inefficacy of religion upon individuals and upon ſociety; and he contends, that its power is great, though gentle in its progreſs. The teachers of religion, therefore, are exhorted not to deſpond; but to be aſſured, that their labours are productive of much good. Some reflections are then ſuggeſted, on the mode of rendering their inſtructions ſtill more efficacious. They are cautioned againſt fanaticiſm on one hand, and a want of due zeal on the other; and eſpecially they are admoniſhed, to " ſuſtain ſuch a character in life as may give power to inſtruction." After ſome juſt remarks on the inadequate proviſion for the clergy in general, the preacher conſoles his hearers with theſe animated reflections. " Yet if our temporal advantages are not conſiderable, in a lucrative view, we poſſeſs many of a ſuperior kind. Favoured with the higheſt human education that is poſſible to be gained, our minds are directed to ſtudies at once the moſt noble and the moſt elegant. The treaſures of divine knowledge, and the ſtores of claſſic erudition, are opened to our reſearch. We are honoured with the reſpect and veneration, as far as we deſerve, of all thinking perſons. We now no longer indeed maintain that empire over the minds of the laity, which the clergy once poſſeſſed in ages of darkneſs and ignorance. We hold not ſuperſtition in chains; but we have a far more noble privilege, in the reverence of all the wiſe and of all the good. Our credit in life depends on the conviction of reaſon; we have the reſpect and the applauſe of intellect. We reign not in the fears of ignorance, but in the affections and the hearts of all who are capable of appreciating the real importance of our functions; nor can we ceaſe to be valued, while ſocial order ſhall exiſt. If ever the ſacred office ſhall be deemed no longer neceſſary to the world, that world would find all the bonds of ſociety diſſolved, and univerſal diſorder prevalent." P. 26.

ART.

ART. 27. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Teſtament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible.* 12mo. Common Paper 10s. Fine Paper 13s. G. Nicol. 1803.

Whoever has approved, as we have, of the diviſions and arguments introduced by Mr. Reeves, into his editions of the Bible and Teſtament, will ſee with pleaſure a Greek Teſtament publiſhed in the ſame form. The editor has thought it adviſeable to give all the illuſtrations of this in Engliſh, which may perhaps be acceptable to many perſons in this country; but if he were to print a ſimilar book, with the ſame ſections, and the ſame illuſtrations in Latin, he might perhaps look to an extenſive ſale on the continent of Europe. The plan of Schoettgenius's Teſtament, publiſhed in 1765, is ſomething ſimilar; but as we think the ſections of Mr. Reeves more judicious, and his marginal notes more uſeful, we have little doubt that ſuch an edition would be well received by foreigners. It might perhaps have been done with the ſame Greek types, only changing the heads and margins, when this was printed. Of the preſent book little requires further to be ſaid, except that it is very neatly printed, and, if the table of errata be complete, with ſingular correctneſs.

ART. 28. *The Divine Logos, or Jehovah Elohim the only proper Object of Chriſtian Worſhip. By John Bentley.* 12mo. 164 pp. 3s. 6d. Peck. 1803.

The Dedication to the late Rev. R. Pool Finch, D. D. is very reſpectful; and one part of it in particular is affecting, from a man advanced in years to one much older. "I doubt not you will cheerfully unite with me in acknowledgments to the great Creator and Preſerver, who has brought us through all the dangers to which ſo complicated a machine as the human frame is expoſed, and ſtill keeps our ſouls in life." "The following treatiſe is the ſubſtance of an addreſs to a circle of private friends." The author does not propoſe to "communicate information to the learned reader;" but "there may be found in this work ſeveral remarks, which perhaps have not occurred to many, whoſe avocations and temporal concerns would not afford them leiſure to conſult larger or more perfect compoſitions; and, upon this conſideration, I hope the more learned will not wholly diſapprove of my introducing it to public notice." This hope is juſtly expreſſed; and the book will be uſeful to thoſe for whom it was intended; though we muſt wiſh, that the author had been leſs impatient for "a new tranſlation of the ſcriptures." We are aſſured that a writer, ſo evidently well diſpoſed, will take in good part our admonition;—not to conclude, that the clergy in general neglect to preach the doctrine of the Trinity, becauſe one "popular preacher" abſtained from it on a particular Sunday. P. x. &c. p. 2, &c.

At p. xxv. of the Preface, Mr. B. expreſſes ſome expectation, that his book will find, with reviewers, "the fate of the partridge in the fraternal embraces of a hawk." As to ourſelves, we can truly aſſure him, that we have looked at, and touched it, not with the eye or the claws of a fierce *hawk*, but of a gentle *partridge*.

ART.

ART. 29. *Infant Baptiſm vindicated; or, an Attempt to ſhow, that Anabaptiſm is unneceſſary; and Separation from the Church of England, on that Account, unlawful. By a Clergyman of the Church of England.* 8vo. 41 pp. Rivingtons. 1803.

The Baptiſt-diſſenters are now (we believe) very active, and not unſucceſsful, in planting churches (as they ſay) in various parts of the kingdom. Since they are unqueſtionably hoſtile to our eccleſiaſtical eſtabliſhment, and ſince their other religious tenets, unlike thoſe of the Socinian ſchool, are not very diſcordant with the doctrines of the Church of England, it is deſirable that the public mind ſhould be fortified againſt their proſelyting efforts. This little work is well calculated to effect that purpoſe. It is (as the author wiſhed to make it) conciſe, "and written in the ſpirit of meekneſs and moderation; containing a familiar and perſpicuous ſtatement of our warrant for infant baptiſm; the learned and temperate work of Wall being too voluminous, and that of Dr. Williams too metaphyſical and abſtruſe, for general utility." Other ſmaller treatiſes appearing to the author defective on various accounts, he has carefully and ſucceſsfully ſtudied to avoid thoſe defects. Since he promiſes "little originality in matter, thought, or argument, on ſo exhauſted a ſubject," we may excuſe ourſelves from analyſing his work; expreſſing only our opinion, that it is judiciouſly adapted to confirm ſerious members of our church in their preſent practice of infant baptiſm, which is "ſupported by the conjoint authority of *ſcripture*, and of *primitive example*."

ART. 30. *A Letter to the Rev. John Kentiſh; occaſioned by ſome remarkable Paſſages in his Sermon, entitled a Review of Chriſtian Doctrine, delivered at Hackney, on Sunday, January 2, 1803. By William Sturch.* 8vo. 33 pp. 1s. 6d. Johnſon. 1803.

The paſſages objected to by this "friend of Chriſtianity" are (in ſubſtance) theſe: 1. That Chriſt was the object of ſome of the prophecies in the Jewiſh Scriptures; and that thoſe prophecies were accompliſhed in the principal incidents of his hiſtory. The letter-writer does not deny, that this may *poſſibly* be the caſe; but he is convinced, that any *rational* ſatisfaction concerning it is hopeleſs; and that, in the writings commonly called *prophetical* (juſt as in the Book of Revelation) "a man may be ſure to find any thing which he, with a ſincere heart, ſeeketh for." Mr. S. may have miſtaken this for wit; but no one can miſtake it for argument. 2. That Chriſt was himſelf a prophet, having diſtinctly foretold the deſtruction of Jeruſalem by the Roman armies. Mr. S. does not poſitively deny, nor even repreſent it as impoſſible, that this prediction was made. He has no evidence whatever that it *was not*; but he finds no clear ſatisfactory proof that *it was*; ergo, it is no argument in favour of Chriſt's divine miſſion. But this queſtion includes another:—Whether the four Goſpels, or any of them, were publiſhed before the deſtruction of Jeruſalem. This point is diſcuſſed (if it may be called diſcuſſion) at conſiderable length; and the concluſion is, that there is no colour of reaſon for deciding in the affirmative, and that the poſition remains very *doubtful*.

The fact of Chriſt's reſurrection is diſpatched in the ſame manner. But we are weary of turning over a book, the writer of which appears to have a head ſo crammed with *doubts*, that he can neither believe nor diſbelieve any thing.

PHILOSOPHY.

ART. 31. *A Diſcourſe, introductory to a Courſe of Lectures on Chemiſtry, Delivered in the Theatre of the Royal Inſtitution on the 21ſt of January,* 1802. 8vo. 26 pp. 1s. 6d. Johnſon, &c. 1802.

Mr. Davy, the lecturer and author of this Diſcourſe, begins by ſhowing the extent of chemiſtry, conſidered as a part of natural philoſophy. He points out the various phænomena, ſuch as thoſe of combuſtion, ſolution, converſion of dead into living matter, &c. which come under the cognizance of that ſcience, and ſtates the various degrees of connection between it and many branches of knowledge, as well as arts, manufactures, &c. ſuch as pharmacy, agriculture, pottery, tanning, and ſeveral others; after which, he endeavours to inſpire a love of the ſcience into his hearers, by the following concluſion.

"So far," he ſays, "our conſiderations have been general; ſo far we have examined chemiſtry, chiefly with regard to its great agency upon the improvement of ſociety, as connected with the increaſing perfection of the different branches of natural philoſophy and the arts. At preſent it remains for us only to inveſtigate the effects of the ſtudy of this ſcience upon particular minds, and to aſcertain its powers of increaſing that happineſs which ariſes out of the private feelings and intereſts of individuals.

"The quantity of pleaſure which we are capable of experiencing in life, appears to be in a great meaſure connected with the number of independent ſources of enjoyment in our poſſeſſion. And, though one great object of deſire, connected with great exertions, muſt more or leſs employ the moſt powerful faculties of the ſoul; yet a certain variety of trains, of feeling, and of ideas, is eſſential to its health and permanent activity. In conſidering the relations of the purſuit of chemiſtry to this part of our nature, we cannot but perceive, that the contemplation of the various phenomena in the external world is eminently fitted for giving a permanent and placid enjoyment to the mind. For the relations of theſe phenomena are perpetually changing; and, conſequently, they are uniformly obliging us to alter our habits of thinking. Alſo the theories that repreſent them are only approximations to truth; and they do not fetter the mind by giving to it implicit confidence, but are rather the inſtruments that it employs for the purpoſe of gaining new ideas.

"A certain portion of phyſical knowledge is eſſential to our exiſtence; and all efficient exertion is founded upon an accurate and minute acquaintance with the properties of the different objects ſurrounding us. The *germ* of power indeed is native: but it can only be

nouriſhed by the *forms* of the external world. The food of the imagination is ſupplied by the ſenſes, and all ideas exiſting in the human mind are repreſentations of parts of nature accurately delineated by memory, or tinged with the glow of paſſion, and formed into new combinations by fancy. In this view reſearches concerning the phenomena of corpuſcular action may be ſaid to be almoſt natural to the mind, and to ariſe out of its inſtinctive feelings. The objects that are neareſt to man are the firſt to occupy his attention: from conſidering their agencies on each other he becomes capable of predicting effects: in modifying theſe effects he gains activity; and ſcience becomes the parent of the ſtrength and independence of his faculties.

"The appearances of the greater number of natural objects are originally delightful to us; and they become ſtill more ſo when the laws by which they are governed are known, and when they are aſſociated with ideas of order and utility. The ſtudy of nature, therefore, in her various operations muſt be always more or leſs connected with the love of the beautiful and ſublime: and, in conſequence of the extent and indefiniteneſs of the views it preſents to us, it is eminently calculated to gratify and to keep alive the more powerful paſſions and ambitions of the ſoul; which, delighting in the anticipation of enjoyment, is never ſatisfied with knowledge; and which is, as it were, nouriſhed by futurity, and rendered ſtrong by hope.

"In common ſociety, to men collected in great cities, who are wearied by the conſtant recurrence of ſimilar artificial purſuits and objects, and who are in need of ſources of permanent attachment, the cultivation of chemiſtry, and the phyſical ſciences, may be eminently beneficial. For in all their applications they exhibit an almoſt infinite variety of effects connected with a ſimplicity of deſign. They demonſtrate that every being is intended for ſome definite end or purpoſe. They attach feelings of importance even to inanimate objects: and they furniſh to the mind means of obtaining enjoyment unconnected with the labour or miſery of others.

"To the man of buſineſs, or of mechanical employment, the purſuit of experimental reſearch may afford a ſimple pleaſure, unconnected with the gratification of unneceſſary wants, and leading to ſuch an expanſion of the faculties of the mind as muſt give to it dignity and power. To the refined and faſhionable claſſes of ſociety it may become a ſource of conſolation and of happineſs, in thoſe moments of ſolitude when the common habits and paſſions of the world are conſidered with indifference. It may deſtroy diſeaſes of the imagination, owing to too deep a ſenſibility; and it may attach the affections to objects, permanent, important, and intimately related to the intereſts of the human ſpecies. Even to perſons of powerful minds, who are connected with ſociety by literary, political, or moral relations, an acquaintance with the ſcience that repreſents the operations of nature cannot be wholly uſeleſs. It muſt ſtrengthen their habits of minute diſcrimination; and, by obliging them to uſe a language repreſenting ſimple facts, may tend to deſtroy the influence of terms connected only with feeling. The man who has been accuſtomed to ſtudy natural objects philoſophically, to be perpetually guarding againſt the deluſions of the fancy, will not readily be induced to multiply words ſo as to

forget things. From obſerving in the relations of inanimate things fitneſs and utility, he will reaſon with deeper reverence concerning beings poſſeſſing life: and, perceiving in all the phenomena of the univerſe the deſigns of a perfect intelligence, he will be averſe to the turbulence and paſſion of haſty innovations, and will uniformly appear as the friend of tranquillity and order." P. 22.

POLITICS.

ART. 32. *A Plain Anſwer to the Miſrepreſentations and Calumnies contained in the Curſory Remarks of a Near Obſerver. By a more accurate Obſerver.* 8vo. 83 pp. 2s. 6d. Stockdale. 1803.

We have already laid before our readers two anſwers to the "*Curſory Remarks*," and others preſent themſelves to our notice. The author of the *Plain Anſwer* is, however, apparently of a different deſcription, and takes, in ſome reſpects, a different courſe from the other defenders of the late adminiſtration. Like the "Near Obſerver," he is, or aſſumes the credit of being, intimately acquainted with the tranſactions which form the ſubject of controverſy; and, inſtead of reaſoning *a priori*, as to what was likely to have happened, boldly ſtates the facts themſelves, and challenges the contradiction of his adverſary. We will not purſue his narration through all the details, but will ſtate a few of the leading points on which theſe writers are at iſſue.

The firſt of theſe controverted topics is, the motive which induced Mr. Pitt, and ſome of his colleagues, to reſign. This the author before us (very properly ſpurning the inſinuations of the *Near Obſerver*, which imputed their reſignation to fear or deſpondency) aſcribes it ſolely to their inability to propoſe "a meaſure which they thought of great public importance as a meaſure of government." We would not for a moment be ſuppoſed to doubt the truth of this aſſertion; as it is not merely that of an anonymous writer, but was made by the miniſters themſelves at the time of their reſignation: yet it is obvious to remark, that this meaſure, ſo important as to compel them to reſign at ſuch a criſis, ſeems to have been little, if at all, thought of in the negociation for their return. We hardly need to add, that to the writer before us, the ſtate of public affairs, when the preſent miniſters undertook to conduct them, appears in a much leſs gloomy light, than that in which it had been placed by his antagoniſt. He alſo very ſatisfactorily defends the late miniſtry from the charge of having deſerted the public ſervice, during the lamented illneſs of their ſovereign.

That Mr. Pitt and Lord Grenville gave to their ſucceſſors "an aſſurance of ſupport," is not denied by this author; but it is explained to mean only ſuch ſupport as their meaſures ſhould appear to deſerve. The terms of "conſtant, active, and zealous ſupport" were, it ſeems, uſed by Lord G. in a ſpeech in the Houſe of Lords, on the 20th of March, 1801. Although even theſe terms muſt be underſtood with ſome qualification, we cannot help thinking, that ſo early, ſo vehement, and ſo ſyſtematic an oppoſition (commencing, if we miſtake

not, even before the peace of Amiens) was hardly compatible with this declaration, nor could have been juſtified by any meaſures of government, but ſuch as ſhould have been manifeſtly corrupt in their motive, or alarmingly dangerous in their tendency.

In the juſtification of Mr. Pitt (and certainly in refuting the poſitions of his adverſary) this author appears to us, in general, ſucceſsful. That ſtateſman, he truly aſſerts, "has never commenced a ſyſtematic oppoſition to the preſent miniſters." Such an oppoſition, to men ſedulouſly and ſincerely (as all muſt admit) endeavouring to promote the welfare of their country, would, we conceive, be unworthy of that public ſpirit, thoſe liberal ſentiments, and every part of that high character which he has ſo long, ſo eminently, and ſo ſingularly diſplayed.

The negociation, if it may be ſo called, for the return of Mr. Pitt to office, is deſcribed by this writer as differing, in ſome reſpects, from the repreſentation given of it by "the Near Obſerver:" it is inſiſted, that the acceſſion of Lord Grenville to adminiſtration was not poſitively required, but merely that no one ſhould be proſcribed.

In characterizing the high and *chivalrous* ſpirit of Mr. Windham, this author writes with felicity as well as knowledge; and though, with a very large part of the public, we wonder at many circumſtances in his late conduct, we cannot conſent to attribute to him any thing mean or mercenary. We muſt not, however, attempt to expatiate on every part of the performance now before us.

The attacks, in this pamphlet, upon the public meaſures of the preſent adminiſtration, are conducted with dexterity, and, what is much to the writer's credit, with unuſal temper, candour, and delicacy. We were, however, a little ſurpriſed at the imputation of not having conciliated foreign powers, conſidering that it proceeds from an advocate of the late adminiſtration, who, with all their merits, were, if not inattentive to *that* object, at leaſt peculiarly unſucceſsful in the purſuit of it, and left us ſtripped of every continental connection.

But although we differ in ſome points from the author before us, the ſpirited and patriotic concluſion of his work deſerves our warmeſt praiſe. Though not approving the meaſures, or highly rating the talents, of the preſent adminiſtration, he exhorts his countrymen, whoever may be our leaders, to vigour and perſeverance in the glorious cauſe in which we are engaged.

Upon the whole, though this tract manifeſtly proceeds from a *partizan*, we may venture to pronounce it the work of no ordinary writer; and, what is uncommon, it unites with party zeal and perſonal attachment, a laudable degree of candour and moderation.

ART. 33. *A brief Review of the Financial Arrangements for the preſent Year, including the Income Tax, and the Continuation of the Bill for the Reſtriction of the Iſſue of Specie at the Bank; with various Plans for increaſing the Wealth and Population of the Country, by abolishing certain Reſtraints on Trade, and extending productive Labour.* 8vo. 31 pp. 1s. Tipper. 1803.

The principle which this writer adopts with regard to taxes is, that (when unavoidably laid on neceſſaries) they "ſhould be as direct as poſſible

poſſible on real property; as all indirect ones are invariably much increaſed, in the end, by operating as a double impoſt."

He begins with the income-tax on tradeſmen, and endeavours to ſhow, that "laying a duty on the profits immediately ariſing from trade, is the ſame as a duty upon commodities, and is admitted by all financiers to fall upon the conſumer." He quotes Dr. A. Smith, that "whatever taxes are laid on tradeſmen's neceſſaries, directly or indirectly, fall on the conſumer," and argues, that "the immediate income ariſing from trade is the ſame." To the ſtamp duty on bills and receipts, he objects that it is unequal; as "the ſmall tradeſman pays much more, in proportion, than the large." The tax on real property he thinks "juſt as to the object, and well-conceived as to the means of collecting the duty." The tax on tenants he alſo approves; but thinks it may, in many inſtances, be unjuſt and ſevere, if they have to pay an income-tax beſides. On the additional duties on the cuſtoms and exciſe, as there is nothing new in the principle, he only remarks, that the greater luxuries ſhould bear the higheſt rate; and he juſtifies the tax on barley; as it does not ſeem to have reduced the quantity conſumed, and as, though ſevere on the middle and lower orders of the people, they are enabled to bear it by the increaſe of wages which labour has received.

The author next ſuggeſts the improvements which, he thinks, might be made in the country, and conſequently in the revenue. The means which he recommends are, "to take off the reſtrictions on trade, and increaſe productive labour." As "the materials to produce this end," he firſt propoſes the ſale of his Majeſty's foreſts, and the cultivation of the waſte lands. On the advantages of theſe meaſures he expatiates at large; but, we apprehend, neither of them is ſo univerſally practicable as he ſuppoſes, and in moſt inſtances, where they are likely to prove beneficial, they are gradually and progreſſively taking place. He is candid enough to admit, that the abolition of tithes (which has been urged by ſo many agricultural ſchemers) "would be a manifeſt injuſtice to thoſe who poſſeſs them;" but thinks that a farmer taking a leaſe for 21 years of improvable land, "ſhould be informed what his charges would be for his tithe." This author would alſo aboliſh the aſſize of bread, and the reſtriction of the intereſt of money to 5 per cent. It cannot be expected that we ſhould diſcuſs theſe topics with him; but ſome of his ſuggeſtions are worth attention.

INVASION.

ART. 34. *The Loyaliſt; containing original and ſelect Papers; intended to rouſe and animate the Britiſh Nation, during the preſent important Criſis; and to direct its united Energies againſt the perfidious Attempts of a malignant, cruel, and impious Foe. Addreſſed to all patriotic Perſons, particularly to the Soldiers, Sailors, and Loyal Volunteers, throughout England, Wales, Scotland, and Ireland. Recommended for liberal Diſtribution in every City, Town, Village, Camp, and Cottage of the United Kingdom. Vol. I.* 336 pp. 5s. Hatchard, Piccadilly. 1803.

This patriotic publication, the firſt number of which we noticed in September laſt (p. 328) has now been extended to a complete volume, conſiſting

conſiſting of twenty numbers. In this form, it comprehends not leſs than 150 different articles, many of them original and peculiar to this work, and many republications of the moſt valuable papers which the occaſion has produced. We cannot poſſibly recommend to our readers any more comprehenſive manual of patriotic inſtruction and exhortation, the ſeparate numbers of which may with advantage be diſtributed in different places, as they may appear moſt applicable to local circumſtances. The whole may claim a well-deſerved place on the ſhelves of thoſe who partake, and wiſh to commemorate and diffuſe the generous ardour which appears throughout theſe pages, for all that is loyal, and all that is truly Britiſh.

ART. 35. *Old Times; or every Briton a Soldier. Addreſſed to the Freeholders and other Inhabitants liable to be ballotted to ſerve in the Armaments of the County of Salop. By Rowland Hunt, Eſq. Fourth Edition. With Notes, and an Appendix.* 8vo. 18 pp. 4d. Eddowes, Shrewſbury. 1803.

This very uſeful and ſenſible tract, was printed originally in December, 1796, and is now reprinted, with notes applying it more fully to the preſent times. It is ſuch an addreſs as is moſt calculated to rouſe the ſpirit of Britons to be willing to take arms in defence of their country, and to "think foul ſcorn," as Queen Beſs ſaid, that any foreigners ſhould dare to invade it. In the Addreſs to Volunteers at the end, it is very happily ſaid, "a yeoman ſoldier, my friends, is no other than a Chriſtian and a Briton, IN EARNEST."

ART. 36. *Provincial Armaments the Safeguard of Great-Britain. Addreſſed to thoſe who propoſe to ſerve as Volunteers in the Defence of the Country. Second Edition. By Rowland Hunt, Eſq.* 8vo. 53 pp. 1s. 6d. Eddowes, Shrewſbury; Hatchard, London. 1803.

Another production of the ſame patriotic pen, partly publiſhed before, in 1797, and partly added now in the form of ſupplement. This additional matter, which almoſt equals the former in extent, begins at p. 31. In the former part, the author explains the duties of freeholders, and their motives for performing them; in the latter, he particularly dwells upon the example of the time of the Spaniſh Armada, as to the preparations for defending the country; he alſo compares the circumſtances of the times, and adverts to the ſuppreſſion of the rebellion in Ireland, and the lamented death and glorious example of Lord Kilwarden. The whole forms a moſt inſtructive and perfectly intelligible admonition to Britons in general.

ART. 37. *Addreſs to the Merchants and Owners of the mercantile Navy of the United Kingdom, on the Advantages of the Marine Volunteer Service. Second Edition. Dedicated, with Permiſſion, to the Right Hon. the Earl of St. Vincent. By Rowland Hunt, Eſq.* 8vo. 30 pp. 1s. Eddowes, and Hatchard. 1803.

This third tract in the ſeries recommends preparation on the coaſts, but particularly of ſmall craft of every kind, in all poſitions liable to attack;

attack; that we may be able to meet our enemies on the ſhallows, as well as on the deep. This policy has, we are happy to ſay, been extenſively adopted; and the Marine Fencibles on every part of the coaſt are, we truſt, prepared to baffle the hopes which the enemy have conceived from running into ſhallow water. Arguments from hiſtory are employed to enforce the propriety of this plan, and the whole is ſo drawn up, as to be honourable to the mercantile intereſt, and to deſerve the recommendation of the Firſt Lord of the Admiralty.

ART. 38. *A ſerious Addreſs to the Public, upon the preſent Times; but more particularly to the religious Part of it.* 8vo. 68 pp. Rivingtons. 1803.

In the preſent important criſis, when every thing dear to Britons is at ſtake, numerous have been the efforts, by ſpeeches and writings, to animate our exertions, and to point out all *human* means of ſucceſs; but we have met with comparatively few tracts, in which the writer, like the author before us, has exhorted his countrymen to ſecure, if poſſible, by an amendment of their lives, the more eſſential "aid from above." We therefore peruſed this eſſay with particular intereſt, as it exhibits equal good ſenſe and piety, and we recommend it to our readers with peculiar earneſtneſs. After remarking on the implacable hoſtility of Bonaparte towards this country, and ſhowing the cauſes from which it originates, and inferring (we fear with too much juſtice) that France, in her preſent ſtate, whoever may be her ruler, is likely to continue our enemy, and to meet with little obſtruction from other powers; after giving due praiſe to thoſe exertions which have been ſucceſsfully made to call into action the ſpirit of loyalty and patriotiſm, the benevolent writer inquires what remains for us to do as *Chriſtians*, "profeſſors of a common faith, and partakers of a common hope?"—"The ſigns of the times," he adds, "call loudly upon every one of us to look to himſelf, and by individual and ſtrenuous exertion in the cauſe of true religion and practical piety, to rear the nobleſt bulwark that can be raiſed for the defence of England."

This train of reaſoning is purſued with equal zeal and judgment. The author admits "there is yet left among us much of ſound and vital religion;" but, on the other hand, he too truly repreſents "the alarming ſtrides which vice and irreligion have taken, the licentiouſneſs and luxury which our increaſed wealth has engendered, the unthinking levity and fatal ſecurity of many among the higher claſſes, and the groſs and ſtupid indifference to religion viſible in ſo many of the lower." He then recommends, that every Chriſtian ſhould look into his own breaſt, and "aſk himſelf what he is individually doing as a member of the ſpiritual church of Chriſt?" He adviſes all to "live in the ſtudy of the Scriptures," to revive "the good old duty of Prayer" in their families, to receive the Holy Sacrament more frequently, to obſerve the Sabbath devoutly, by an afternoon (as well as a morning) attendance upon the worſhip of the church, and evening reading in the family, and to behave reverently and devoutly at public worſhip. He adds a proper caution againſt ſeparation from the eſtabliſhed church. To the female part of the nation there is alſo a very

ſerious

serious and appropriate address; though the author admits, that many of them continue to feel and to fulfil their various duties. The instruction of the rising generation forms also a principal topic in this tract; of which the design is so laudable, and the execution so unexceptionable, that we recommend it to our readers as a highly useful and meritorious work.

ART. 39. *The Grand Contest deliberately considered; or a View of the Causes and probable Consequences of the threatened Invasion of Great Britain; with a Sketch of the Life and Actions of the First Consul, particularly since the Peace of* 1802. *Addressed to Britons. By Francis Blagdon, Esq. To which are subjoined, Notes historical and explanatory, and a British War Song, set to Music for the Piano Forte, by the Author.* 8vo. 80 pp. 1s. 6d. Vernor and Hood. 1803.

Though we do not coincide with every opinion expressed in this publication, and are far from thinking, with the author, that the people of this country are "overwhelmed by apathy," and "dead to the calls of honour," or that "they had no inclination to arm till the law compelled them;" yet we highly commend his endeavours to prevent our being hereafter lulled into a fatal security. Many of his remarks, indeed, have been anticipated by others; for we cannot agree with him, that our patriotic writers have been idle during the present crisis, although they have not, in general, deemed it necessary to publish long and elaborate treatises on the subject. The cause of his country is, however, very justly defended by this author, the designs of our enemy clearly shown, and his character drawn in strong but faithful colours. One admonition to our countrymen we particularly approve. After representing, with too much truth, the "disregard for the principles of the Christian religion" shown by many persons in this country, "it is," he adds, "my firm opinion (although I do not think we are destined to become the slaves of such a banditti as the French) that, for the numerous crimes which we daily commit, the miseries of war will bear heavily upon us. Let us, then, have a proper regard for the duties of Christians, and remember, that it is not to our fleets and armies, however powerful, that we owe our victories, but to the God of Battles, from whom we cannot expect either favour or mercy as long as we treat his ordinances with neglect and contempt."

We cannot dismiss this article without giving our sincere praise to the author, for his candour respecting the conduct of administration; for, although he forcibly represents, and indeed clearly demonstrates, the hostile views of the French government, even from the time of signing the Preliminaries of Peace, he makes due allowance for the situation in which the present ministers were placed; and deems them justifiable for having, in compliance with the public sentiment, made the experiment of a treaty, and for the reluctance which they naturally felt to involve the nation again in a war, till compelled by the continued aggressions and insults of our enemies.

ART. 40. *A Friendly Addreſs to the labouring Part of the Community, concerning the preſent State of Affairs in Church and State.* 8vo. 46 pp. 1s. 6d. Hatchard. 1803.

This is a very pious and inſtructive admonition, addreſſed, in plain and ſenſible language, to the labouring claſſes of the community, and tending to ſtrengthen their attachment, and animate their zeal for their country. They are exhorted not to perplex themſelves with political queſtions, which are beyond their talents; but to endeavour to ſecure their more permanent happineſs here and hereafter, by fulfilling their moral and religious duties. Not by following thoſe who preach under hedges and trees, in fields or in barns, without qualification or authority; but by attending to their regular teachers, who are duly educated for, and legally appointed to, their office. The real liberty and ſecurity they enjoy are alſo pointed out to them, with many natural advantages of the country; the way to ſhow our gratitude for which, is TO JOIN HEART AND HAND TO DEFEND IT. The falſe grounds on which the poor ſometimes envy the rich, are diſtinctly pointed out; and the important labours which they often ſuſtain who do not labour with their hands. A ſhort ſketch of Engliſh hiſtory ſince the Reformation is alſo given. In a word, every argument is judiciouſly touched, which ſound piety and true patriotiſm more particularly demand at this period; and, what is more rare, with a real knowledge of the topics, which are moſt likely to intereſt and improve the claſſes to whom the tract is addreſſed, and an affectionate tenderneſs towards them.

ART. 41. *A few Words to the Friends of the Poor, concerning an Addreſs to the labouring Part of the Community.* 8vo. 12 pp. 3d. Hatchard. 1803.

This tract is immediately connected with the former; the principles of which, and the peculiar neceſſity for inculcating them as they are there inculcated, are diſtinctly explained to thoſe who happily form a very large claſs of Britiſh ſociety, the FRIENDS OF THE POOR. It particularly ſhows, how neceſſary it is to call the attention of the lower orders at preſent to their felicity as Engliſhmen, and their duties as Chriſtians, avoiding at once faction and ſchiſm.

ART. 42. *The Volunteer's Guide. In Two Parts. Part I. The Soldier's Aſſiſtant to the Manual and Platoon Exerciſe. With particular Directions for the Information and Diſcipline of Volunteer Corps, and ornamented with Figures of the various Poſitions of the Soldier under Arms. Part II. The Volunteer Officer's Guide through a Review of Twelve Manœuvres; with Plates explanatory of the Field Movements laid down; and illuſtrated with Obſervations peculiarly applicable to Volunteer Corps, and the Inſtruction of Officers. By James Keith, of the Loyal North-Britons, London.* 12mo. 14 and 38 pp. Printed by J. Roach, for the Author. 1803.

REVIEWERS of another kind are the moſt proper judges of military publications; but as we have in our *Corps* ſome perſons of the deſcription

deſcription of thoſe for whoſe uſe it is deſigned, we are authorized to ſay, this little work appears well adapted to its purpoſe. It contains much familiar but uſeful inſtruction, well illuſtrated by the Plates annexed. For the Light Infantry Manœuvres, the author refers to Reid's Treatiſe; a work which we have heard highly praiſed.

NATURAL HISTORY.

ART. 43. *Viſits to the Menagerie, and the Botanical Garden at Paris; containing a View of Natural Hiſtory, for the Inſtruction of young Perſons. From the French of L. F. Jauſret. Two Volumes.* 12mo. 123 pp. 4s. Tabart. 1803.

We recommend theſe little volumes for the uſe of children, from the age of about ſeven to twelve years. The accounts contained in them of birds, inſects, quadrupeds, and vegetables (*carried off* from various countries) are brief, but yet entertaining; and, in many inſtances, novel and inſtructive; "tending (as the author hopes) to inſpire children with a proper degree of homage for the wonders of the creation." We are happy to receive from France ſuch leſſons as this: "It is not the bird that ſhould be honoured for its inſtinct; but the Author of Nature, by whom it was beſtowed. How many things in the world are incomprehenſible! He who would attempt to explain all, would confound all. He is the wiſeſt, who ſees impreſſed on all the works of nature the hand of the Creator; and who, ſatisfied with his condition, admires the objects around him, and bleſſes Providence daily." We hope the author has not been *deported*, for ſuch ſignificant effuſions as the following: "Guſtavus ſearched on every ſide for *the royal bird* (the balearic, or crowned crane); at length he was fortunate enough to diſcover it. "Here he is! here he is!" cried he. "I know him by his crown, his commanding figure, and the air of grandeur ſpread over his countenance. Indeed, it is impoſſible to miſtake him. No bird has ſuch a radiated creſt."—"Ah!" cried Guſtavus, "if mamma had a *royal bird*, how much better would it be than her *parrot!* The roval bird is gentle and peaceful." The tranſlator has executed his taſk well; and the volumes deſerve, in another impreſſion, the addition of *plates*, which are neceſſary to very young perſons.

MISCELLANIES.

ART. 44. *A Letter to the Right Hon. Charles Abbot, Speaker of the Houſe of Commons; containing an Inquiry into the moſt effectual Means of the Improvement of the Coaſts and Weſtern Iſles of Scotland, and the Extenſion of the Fiſheries; with a Letter from Dr. Anderſon to the Author, on the ſame Subject. By Robert Fraſer, Eſq.* 8vo. 104 pp. Nicol. 1803.

Although the ſubject of this enquiry may ſeem, at the firſt view, to be chiefly intereſting to one part of our countrymen, it is undoubtedly of

of great importance to the general welfare of the Britiſh empire; and no perſon, we believe, has employed more attention, or acquired more information, on this topic than the author before us. The fiſheries of Ireland and Scotland have lately received ſuch liberal encouragement from public-ſpirited ſocieties, and indeed from the legiſlature of the United Kingdoms, that a conſiderable ſource of national wealth, and an addition of maritime ſtrength, are likely to ariſe from countries hitherto deemed almoſt deſolate. To direct the patriotic views of individuals and of Parliament to the moſt effectual meaſures for improving the Highlands and Weſtern Iſles, is the object of this intelligent writer, and is purſued through an able and elaborate enquiry, which we wiſh our limits would permit us to accompany throughout. We will, however, ſtate a few of the chief ſuggeſtions contained in this work; which, we truſt, will give our readers a juſt opinion of its value.

The cauſes that produce thoſe emigrations from the Highlands, which have ſo long been lamented, are not, the author declares, "the want of fertility in the ſoil, not the diſadvantage of climate, but high rents, the want of ſecurity for their property and the fruits of their labour, to which the poverty of the inhabitants, their want of induſtry, and their diſcontents are to be aſcribed;" and he adds to theſe, "the oppreſſive operation of the duties and regulations reſpecting ſalt." To prove the firſt part of this propoſition, he cites a report of Dr. Anderſon to the Lords of the Treaſury in 1784, pointing out the fertility of many of the iſlands which that gentleman had viſited, and the improvements of which they are ſuſceptible. To this he adds many obſervations derived from his own experience. Some proofs of the integrity and humanity that characterize the inhabitants of theſe countries (given in a note) in this part of the work, are highly intereſting.

Yet although the author ſuggeſts ſeveral meaſures for improving this part of the kingdom, he objects, apparently with reaſon, to ſome ſchemes lately propoſed, particularly to that of forming a canal through the vale that extends from Inverneſs to Fort William, which he deems unlikely, in the preſent ſtate of Scotland, to produce advantages adequate to the vaſt expence which muſt be thereby incurred.

Upon the whole, this benevolent and well-informed writer is of opinion, that "the cauſes operating to the diſcouragement of the fiſheries and induſtry of the inhabitants in thoſe parts of the kingdom, will not be removed by any ſingle meaſure, but will require the adoption of a new ſyſtem.

"1ſt. By removing altogether the reſtraints and embarraſſments that ariſe from the duty on ſalt.

"2dly. By removing the reſtraints and embarraſſments reſpecting the importation of coals.

"3dly. By granting encouragement to ſuch of the proprietors of lands in that country as are diſpoſed to build towns upon their eſtates."

How this laſt object may be effected, the author has ſhown at large; and the inefficacy (to any good purpoſe) of thoſe regulations reſpecting the ſalt duties which have hitherto been eſtabliſhed, is fully, and we think clearly proved. Dr. Anderſon's Letter, in the Appendix,

dix, corroborates many of Mr. Fraſer's opinions; and this publication deſerves, not only the ſerious attention of the eminent perſon to whom it is addreſſed (which no doubt it will receive), but the conſideration of every legiſlator who is anxious for the improvement and welfare of his country.

ART. 45. *Life of Buonaparte, in which the atrocious Deeds which he has perpetrated, in Order to attain his elevated Station, are faithfully recorded; by which Means every Briton will be enabled to judge of the Diſpoſition of his threatening Foe, and have a faint Idea of the Deſolation which awaits this Country, ſhould his Menaces ever be realized. By Lieut. Sarratt, of the Royal York Mary-le-Bone Volunteers.* 12mo. 3s. 6d. Croſby. 1803.

A very proper book to be circulated at this period; and we ſhall be glad to promote ſuch circulation, by our aſſurance, that the actions of Bonaparte, his ravages, cruelties, and the deſolation which has invariably attended his progreſs, are not at all miſrepreſented nor exaggerated. He does real ſervice to his country who endeavours, by every means in his power, to impreſs this ſolemn truth on the minds of his fellow citizens; that the ſucceſs of our enemy would be attended with the entire deſtruction of our religion, our laws, our property, as well as with the violation of every object which we either love or venerate.

ART. 46. *Thoughts on the Education of thoſe who imitate the Great, at affecting the Female Character.* 12mo. 2s. 6d. Hatchard. 1803.

Theſe Thoughts were written almoſt twenty years ago, after Mrs. More's Reflections on the Manners of the Great, and before that lady's Strictures on Female Education. This is expreſſed in the Preface, to obviate any imputation of plagiariſm, which from the near coincidence of opinion might haſtily be ſurmiſed. We have peruſed them with entire ſatisfaction, and do particularly recommend this volume to thoſe who may be the guardian of female education. It is much and ſeriouſly to be lamented, that the principles here inculcated are not impreſſed with greater zeal and earneſtneſs, where the abſence of them is attended with ſo much injury to morals and to ſociety.

ART. 47. *French Philoſophy: or, a ſhort Account of the Principles and Conduct of the French Infidels. By Thomas Thompſon, Eſq. F. A. S. The Third Edition.* 12mo. 32 pp. Whitfield. 1803.

We are told, in the Preface to this work, that "it was drawn up for the benefit of ſuch perſons as have neither leiſure to peruſe, nor money to procure larger publications on the ſame ſubject." This benevolent deſign has been executed with adequate judgment and ability. The ſubſtance of the Abbé Barruel's work, ſo far as it relates to the conſpiracy againſt Chriſtianity, is extracted, and ſome judicious reaſonings and earneſt exhortations are added. We are glad to ſee that this ſmall but well intended and uſeful tract has already reached a third edition.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Voyage en Piémont, contenant la deſcription topographique et pittoreſque, la ſtatiſtique et l'hiſtoire des ſix départemens réunis à la France, orné de ſix cartes et de huit eſtampes; par* J. B. J. Breton, *auteur du Voyage dans la Belgique, pour le texte*; Louis Breton *pour la partie géographique et celle du deſſin.* 1 vol. 8vo. Paris.

This part of Italy, which has been the theatre of the moſt memorable wars, from Annibal to own days, and of which the ancient hiſtorians have ſpoken in detail, appears to have been very little known to modern hiſtorians. They ſeem to have regarded it as a barren country, covered with inacceſſible mountains, and inhabited by men without civilization, and without induſtry; having, as their only commercial reſource, ſome cattle and ill-wrought ſilk. M. *Breton* ſhows, that Piedmont is not obliged to depend on the other departments for any of the neceſſaries of life; that the Piedmonteſe are active and intelligent; and that they avail themſelves of what is offered by nature, or what may be produced by labour. Numerous navigable rivers which traverſe the country, and almoſt all of which take their courſe towards the Po, furniſh them with eaſy means of circulation for their commodities. The author, having given a topographical deſcription of the ſix departments, proceeds to ſpeak of the manners, the character, uſages, and habits of the Piedmonteſe; of the influence of the climate, the population, the richneſs of the ſoil; of the reſources of induſtry in Piedmont; and of the amuſements of its inhabitants. In treating of their taſte for the arts, and of the fine theatre at Turin, he gives a conciſe account of the hiſtory of muſic in Italy, and of the compoſition of pieces for the theatre, from the *Calandra* of Cardinal *Bibiena* and the *Soſoniſba* of *Triſſino*, down to *Metaſtaſio*. He is aware of the decline of the Italian theatre, and of the character of the muſic produced by *Pergoleſi*, *Leo*, *Jomelli*, &c. "Cette décadence," remarks M. *Breton*, "influe prodigieuſement, et plus qu'on ne ſauroit le croire, ſur les autres branches de la litérature. C'eſt au théatre que ſe forment les grands écrivains, les orateurs, et ſans craindre d'exagération, les grands publiciſtes." This opinion, which may be regarded as ſomewhat paradoxical, is founded on a ſaying of the miniſter *Louvois*, who aſſerted, that the tragedies of Corneille *dévoient être jugées par un parterre de miniſtres et d'hommes d'état.*

We may however ſay, upon the whole, that theſe travels preſent accurate obſervations, uſeful hints, and entertaining or inſtructive particulars. *Magaſ. Encyclop.*

ART.

ART. 49. *Lettres philoſophiques et hiſtoriques à milord S***, ſur l'état moral et politique de l'Inde, des Indoux, et de quelques autres principaux peuples de l'Aſie, au commencement du dix-neuvième ſiècle, traduites en très-grande partie des* Aſiatic Reſearches. *des* Works of Sir William Jones *et d'autres ouvrages Anglois les plus récens et les plus eſtimés; par l'auteur de l'Eſſai hiſtorique ſur l'art de la guerre, depuis ſon origine juſqu'a nos jours.* 1 vol. 8vo. Paris.

A judicious extract from the *Tranſactions* of the Society at Calcutta, of the whole of which a French tranſlation is ſoon to be publiſhed by MM *Duqueſnoy* and *Langlès*. The letters are accompanied with notes, explanatory of the paſſages cited from the *Vedas* and the *Bourmahs*, by M. *de d'E****, and with ſuch reflections as were ſuggeſted by theſe claſſical works. Some of them ſerve to throw light on the Indian coſmogony and mythology. *Ibid.*

ART. 50. *Annales de l'Imprimerie des* Aldes, *ou Hiſtoire des trois* Manuces *et de leurs éditions; par* Ant. Aug. Renouard. Paris, 1803. 2 voll. in 8vo.

Of this important and profound bibliographical work, the ſecond volume, which ought, perhaps, to have been the firſt, contains the hiſtory of the three *Manutii;* firſt, that of *Aldus Manutius*, the elder, who was the founder of the celebrated Aldine preſs; then that of *Paulus Manutius*, known under the name of the younger *Aldus*, the laſt of the family. Theſe biographical memoirs extend, therefore, from 1466 to 1597. They are accompanied by a number of intereſting notices relative to literary hiſtory, and by excellent reflections on the typographical art.

This volume is terminated by a ſeries of juſtificatory pieces very rare and curious, ſuch as the different privileges granted to the elder *Aldus*, by the Senate of Venice and by the Popes; a catalogue of his editions given by himſelf; a catalogue of the excellent editions of *Andrea d'Aſola*, father-in-law of the elder *Aldus;* another of the works ſold at Paris by the booksellers *Bernard*, *Turriſan*, and *Colombel*, who decorated the works printed by them, with the famous mark or ſign of the Aldine preſs; a catalogue of the works printed in imitation of thoſe of *Aldus*. We are ſorry to ſee here the vexation which was occaſioned to this indefatigable man by the Lyonneſe counterfeiters, who copied and often diſfigured impreſſions which had coſt him ſo much labour, expence, and care. We read, not without conſiderable intereſt, the directions given by *Aldus* himſelf for the detection of theſe counterfeits.

The firſt volume preſents the deſcription of all the editions publiſhed by the *Aldi*, ranged in chronological order. Mr. *Renouard*, before he entered on this work, had himſelf procured all the editions which he could meet with; a ſmall number only was wanting, of which he gives a liſt; theſe he found either in public libraries, or in thoſe of his friends, ſo that all theſe deſcriptions were made from an actual inſpection of the works themſelves. Theſe deſcriptions are interſperſed with curious details on the merit of the editions, and with a variety of literary anecdotes.

anecdotes. If these descriptions are compared with the accounts of the Aldine editions given by *Nauger, Zeno, Manni, Lazzeri, Maittaire*, and *Tiraboschi*, it will easily be seen how little those guides are to be depended on, and how much more satisfactory and useful the work of Mr. *Renouard* is.

Besides these catalogues in chronological order, there is likewise a *Notice des éditions Aldines par ordre des matières.*

Mr. *R.* has joined to this work the figures necessary to it. The portraits of the elder *Aldus* and of *Paulus Manutius* are well engraved by that excellent artist Mr. *de St. Aubin*, after authentic originals, and that of the younger *Aldus* is engraved in wood by the late *Beugnet*; lastly, Mr. *R.* has had faithfully copied by the same engraver in wood the five different marks, which so many other printers have thought fit to adopt, though it has, in reality, added nothing to the merit of their editions. *Ibid.*

ART. 51. *Monumens antiques inédits ou nouvellement expliqués: Collection de Statues, Bas-reliefs, Bustes, Peintures, Mosaïques, Gravures, Vases, Inscriptions et Instrumens, tiré des Collections nationales et particulières, et accompagnés d'un texte explicatif; par* A. L. Millin, *Conservateur des Antiques, Médailles et pièrres gravées de la Bibliothéque nationale de France, Professeur d'histoire et d'antiquités, &c.* Tome Ier. VIe. *livraison.* Paris.

The first volume of this valuable and learned work, which this *livraison* completes, contains thirty Dissertations on so many ancient monuments, represented on eleven plates. It is terminated by an Index of the authors cited, and by another of the matters. *Ibid.*

ITALY.

ART. 52. *Relazione di un Viaggio ad Ostia, ed alla Villa di Plinio detta Laurentino fatto dall' avvocato* Carlo Fea, *presidente alle antichità Romane, e al museo Capitolino in Roma.* 1802.

The present Pope Pius VII. has formed the project of augmenting the Museo-Pio-Clementino, in which he has already placed many beautiful statues; he has likewise made many considerable excavations; and is going to carry into execution the project, which has been so long proposed, of searching at the bottom of the Tiber, for those productions of art that had escaped from the ravages of the barbarians. Among the excavations ordered, those which have taken place, for some years past, at Ostia, have first attracted his notice; and Mr. *C. Fea* here gives an account of these labours, and of their results.

These excavations are made under the direction of Mr. *Petrini*, a young man who has shown himself to be well qualified for such researches.

In regard to the second object of his journey, Mr. *Fea* gives the opinions of all those writers who had undertaken to determine the place where the *villa* of the younger *Pliny* was situated, from *John Albert Fabricius* to *D. Pietro Marquez*, a Mexican Ex-jesuit. It was supposed

ſuppoſed to have been diſcovered at *Caſtel Fuſano*, near a place called *Piaſtra*, and at preſent *la Palombara*; Mr. *Fea*, however, conceives that he has found it in another ſituation.

This learned antiquary has added to this tract a curious Appendix, containing ſeveral pieces, copied from hiſtorical regiſters, and from the pontifical archives; in which it has been ordered by the Popes ſucceſſively, that no ancient monuments ſhould be mutilated, deſtroyed, or carried away from Rome; as alſo the regulations of the preſent Pope, relative to the continuation of the excavations. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Phillips, editor of Ritſon's book on Animal Food, having written to our publiſher a ſtrong aſſurance, that he was at firſt the dupe of the forged travels of *Damberger*, and not the only perſon who profited by them, we cannot further conteſt a point ſo aſſerted. He thinks alſo, which to us ſeems rather improbable, that Mr. Ritſon knew nothing of the edition by his friend and publiſher, but only that of Meſſrs. Longman and Co. which he quoted. See the Article on Ritſon's book in our laſt, p. 486.

W. X. may be aſſured, that we take all poſſible pains to inform ourſelves of all publications. But he ſhould recollect, that there is no very obvious clue to thoſe which are printed in the country, and not advertiſed in London.

LITERARY INTELLIGENCE.

Mr. King's third volume of the *Munimenta Antiqua*, will ſoon be ready for publication.

A new *Perſian Dictionary* is about to go to preſs, under the direction, as has been intimated to us, of *Mr. Wilkins*.

Sir Richard Hoare is printing a ſuperb edition of the *Itineraria Cambriæ*.

A reſpectable French emigrant, we underſtand to be employed on a *Hiſtory of Malta*.

Mr. Repton is preparing two volumes of *Miſcellanies* for the preſs.

Mrs. Sewell, whoſe Poems we lately mentioned in terms of deſerved commendation, is about to print a ſecond volume, with ſome *Eſſays*.

Mr. C. Pye, the whole impreſſion of whoſe Dictionary of *Ancient Geography* was conſumed by fire, is preparing an enlarged edition of his work.

ERRATA,

In the Prices of two Books,

Preſton's Apollonius ſhould have been 1l. 1s.

Mrs. Sewell's Poems . . . . . 7s.

AN

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TO THE

REMARKABLE PASSAGES

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Printed by C. Rickaby, Peterborough-Court, Fleet-Street.